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ABSTRACT

This handbook of the Pijin language is divided into four parts: (1) survival language skills, (2) situations in which the Peace Corps volunteer is likely to be involved, (3) getting the job done, and (4) information on the culture of the Solomon Islands. It establishes classroom activities that require the students to exchange messages in a way that is appropriate to the cultural context. Most of the lessons are divided into basic and supplementary material sections. Generally there are six elements in each lesson: (1) objective, (2) basic material and translation, (3) cultural usage notes, (4) class activities, (5) outside activities, and (6) references. The book is illustrated with pen-and-ink drawings. (AMH)

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SOLOMON ISLANDS

PIJIN

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Communication and Culture Handbook

by Thom Huebner and Stephen Rex Horoi

PEACE CORPS
LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
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1979

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PEACE CORPS

LANGUAGE HANDBOOK SERIES

The series includes language materials in Belizean Creole, Kiribati, Mauritanian Arabic, Setswana, Solomon Islands Pijin, Sudanese Arabic and Tanzanian Swahili.

These Solomon Islands Pijin materials were developed under the auspices of the Foreign Language Office of The Experiment in International Living's School for International Training.

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MAR 19 1980

SOLOMON ISLANDS PIJIN

COMMUNICATION AND CULTURE HANDBOOK

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The funding for these books was provided by a grant from the Peace Corps to The Experiment in International Living. I am grateful to the Peace Corps for recognizing a need for these materials, to Paul Krause for recommending me for the job, and to the people at The Experiment in Vermont who have made working on this project a pleasure. I would especially like to thank Ray Clark for his able direction, Susan McBean and Andy Burrows for their patience and support, and the other six writers on the project for the ideas they shared with me. This latter group includes Steve Trussel, Annie Hawkinson, Jon Dayley, Dave Hopkins, Steve Hanchey, and Tim Francis.

My first contacts with the Solomons were through John, Bernadine and Paul Damien Roughan. Throughout the writing of these materials, John was always generous with his time and advice whenever I asked. Bernie, who was a secondary informant on the project, provided support in the form of advice, information, encouragement, and good humor. She also provided material support in the form of photographs for the illustrators and the female voice on the tapes. Paul Damien was very understanding about our taking his mother from him and provided a warmth to the project that no one else could have.

Upon my arrival in the Solomon Islands, Ann Marshall, co-director of the Peace Corps arranged for me to meet with people concerned with Pijin and language policies. Francis Labu was kind enough to let me look at his translation of T.E. Dutton's Conversational New Guinea Pidgin.

Marion Clark is responsible for introducing me to the co-author of these books, Rex Horoi, and for encouraging him to work with me on them. Daniel Maeke, the Permanent Secretary of the Ministry of Education and Training, generously granted Rex a leave of absence from his teaching responsiblities so that he might participate in this project.

The staffs of the Government Information Office, the Solomon Islands Museum, and the Solomon Islands Toktok all helped to make these books a little more appealing to the eye by providing photographs from which the illustrators could get ideas.

Ron Campbell, training project coordinator for the Peace Corps group which trained in the fall of 1978, compiled a pamphlet entitled Resource Directory for the Solomon Islands, which was used as the basis for many of the follow-up activities in The Communication and Culture Handbook. The trainees during that program and many of the volunteers who were in the country at that time were very candid in telling of their reactions to their own Pijin courses, of the cross cultural and linguistic difficulties they had had, and of what they would like to see in a new course.

Back in Honolulu, Bob Gibson and Bonnie Davis of the Pacific Area Language Materials Development Project of the University of Hawaii and Ken Rehg and Rick Jackson of the Bilingual Education for the Trust Territories Project of the University of Hawaii were very helpful in showing me how to avoid some of the pitfalls in work of this kind. In addition, Bob and Bonnie were responsible for finding me the excellent illustrators who worked on the project.

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Don Topping, Director of the Social Sciences Research Institute at the University encouraged us to make tapes to accompany the materials and provided us with our first contact with the University of Hawaii Foreign Language Laboratories. Jerry Chang and his staff saw to it that the tapes we made were of the finest quality.

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Pete Lincoln proved to be a very helpful consultant by reading most of the lessons in The Grammar Handbook and making suggestions for improvement.

Illustrators Calvin Fujioka and Eric Woo, whose skill at their profession you can judge for yourselves, provided all of the illustrations for The Special Skills Handbook and some of the illustrations for the other two books. Pat Moran of The Experiment in International Living did the lion's share of the illustrations in The Communication and Culture Handbook.

Typists Thomas Furrie and Karen Dorst worked very hard preparing the many drafts of the manuscripts. Nancy Hendricks, Lisa Forrett, and Susan Leuchter typed the preliminary texts for field testing and Lisa and Susan saw the project through to the final typing of the manuscript. Needless to say, typing the drafts and texts was a challenging task involving many many revisions. A thousand thanks for their patience and skill.

Finally, a very special "Thank you" to Rex Horoi. He threw himself into the project with tremendous enthusiasm and energy.

There are many more people who have helped in one way or another during the course of this project and if I have failed to mention them by name, please forgive me.

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To The Learner

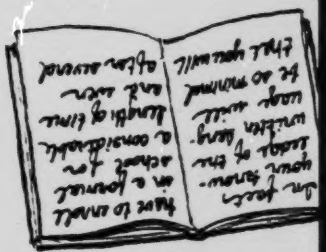
An Introduction to Language Learning

Congratulations to all of you who read this. First, congratulations for your acceptance into Peace Corps and second, congratulations for just performing a very complex act -- reading a language. Of course, the language is English and that hardly seems like such a major accomplishment; after all, practically everybody you know can do it. For most of us, using English is like breathing, an involuntary activity, or if we consider it a skill, a skill that has become so natural to us that we have taken for granted the fact that it represents the major intellectual achievement of our lifetimes.

Congratulations!

The point, of course, is not that the learning of English is in itself an especially significant accomplishment, but that the learning of a language in either or both its spoken and written forms is the great accomplishment. By being born as human beings we may be programmed to learn language just as we are programmed to walk on only two legs but despite our human inheritance, learning a language still requires time and energy. We don't just happen to learn a language; we do have to work at it, and other people -- chiefly our parents, siblings and play mates -- have to be willing to help.

Although you may no longer have memories of your early struggles to learn English, you can still appreciate the complexity of the accomplishment by considering this: Assume for the moment that you are about to start a language training program that will occupy you 12-14 hours a day, 7 days a week for the next 3 to 5 years, without a break. At the end of your training program you will still not be able to understand radio programs or easily follow a conversation between two adults and practically all books will still seem to be filled with undecipherable squiggles. In fact, your knowledge of the written language will be so minimal that you will now have to enroll in a formal school for a considerable length of time and even after several years of formal schooling you will still be developing your language skills by learning new words, polishing your writing style and trying to read better. That is the sort of language program you enrolled in when you began to learn your native language, English.



...undecipherable squiggles...

All this is not intended to frighten you about the language learning task that lies ahead because learning a second language is going to be easier. Most of you have already encountered a second language and unless that encounter came early in your life while you were still very actively learning your first language, the second encounter was an encounter of a different kind. Some of you may have learned French or Spanish and learned it reasonably well in high school, while others have not had very successful experiences the second time around. Now, as an adult you are being asked to learn a new, second language. Learning a second language is no small task, but neither is it a matter of starting from scratch, as you did when you learned English. So before you take your first steps in your new language, we ask you to take the time to do two things: try to understand the nature of the task ahead of you and try to assess the personal strengths and weaknesses that you bring with you as you start your assignment.

What do you have to do to learn a new language? As you might expect, the answers to this question are as numerous and varied as people are and no two learners' strategies will be exactly the same. This is so important to remember, let's say it again in a different way: we can make many generalizations about the way people learn language, but you are unique and you can only learn in the way that suits you best, not in the way an idealized, generalized member of your species learns.

We have already said that learning a second language is going to be easier. It is going to be faster, too, because you already know a language and you will not have to re-invent one. To be sure, the language you are going to learn is very different from English and you may wonder just how much help your English is going to be. It would be easier, for example, if there were more cognates such as between English and the Germanic or Romance languages, but you already know a lot about languages and English in particular, and you can use that knowledge. You already know, for example, that languages have a two-part structure (subject and predicate) and you already know a great deal about what you can and cannot communicate with languages. You know how to do things such as re-phrase a statement for a young child, use a new word in a sentence, ask for meanings, use gestures to re-inforce language, and employ circumlocutions. In short, you have been involved in communication all your life and you are not changing to a new medium, you are just switching channels.

...switching channels...

You still may not be convinced that learning a new language is easy; obviously it does require an effort and no one needs to tell you that some people have to make more of an effort than others. We have tried to encourage you to realize that your learning style will not be the same as your fellow students. If each of us were to draw a language profile of ourselves we would find that our profiles, just like our personalities are different; strong and sharp in some areas, weak and ill-defined in others. The point, however, is not how strong or weak you may be -- or how fast or slow you may be at learning languages -- but rather that you should examine your own profile, find out where you are strong and weak and use that information to capitalize on your strengths and try to accept and even improve on your weaknesses. To help you begin your self-assessment as a language learner, we suggest you give some thought to the following aspects of language learning.

Memorizing. Are you good at memorizing? Obviously, learning a new language requires much more than memorizing a dictionary of that language, but having a good memory will help. The chief way in which it helps of course is in learning new words and phrases so that the right ones come quickly and easily to mind when you need them. When you store something in your mind for later use, put a "tag" on it; relate it to something that is already stored and accessible. When you first encounter a new word, explore it: hear it, say it, see it, feel it, even taste it if you can. Re-cycle your collection. In language learning, using a new expression once is usually not enough. And don't be discouraged if you forget things. Your mind can only handle so much at once and sometimes unused stuff gets thrown out to make room for new things, but even the forgotten words have probably left a trace so that the second time you learn them they may stay longer.

... taste it if you can...

Being receptive. The new language may have some "funny" sounds. Its grammar may be organized differently from English. It may have words that do not translate easily into English and some English words and concepts may not have direct equivalents with the new language. Try to remember that English is only a language and your new language is a language in its own right.

Taking risks. Nearly everything you say will be a mistake and adults do not like to make mistakes, especially in front of other adults. But learning a new language is as much a process of learning what not to say as it is learning what to say. You will have to develop some willingness to go out on a limb and try things and not be upset if the limb breaks.

...go out on a limb...

Being relaxed. Trying too hard, and wanting too much to succeed -- "pressing," as athletes say -- can be a serious problem for a language learner. Sometimes the antidote is a good stiff drink, but there are others. What's yours?

Using the language. Another way of saying this is: practice makes perfect. The more you do something the better you get at it and this is especially true of learning a new skill such as a language. Obviously, one way in which you can get a lot of practice is by taking a full and active part in the classroom. But there are other people in the classroom too, and everybody can't speak at once. However, you can talk to yourself, both in the classroom and out. Subvocalization can be a very useful learning technique.

Being a good listener. Talking is only one communication skill and it's hard to listen when you're talking. But you can mouth somebody else's words and learn from their mistakes and successes as you listen.

Analyzing the new language. Being open and receptive to the new language will get you to first base, but you'll stand a better chance of getting to second (and eventually scoring) if you understand the rules of the game. Linquists make their money by analyzing chunks of language to discover the rules. You don't have to become a professional linguist to learn a language, but it's not a bad idea to become at least an amateur.

..can you become a parrot?

Mimicking. Parrots don't really speak languages, but since they don't have any preconceptions of how a language should sound, they do a reasonably good job of producing human sounds with limited equipment. You can already produce some human sounds but your repertoire is limited to the sounds that exist in English. Can you forget your English and become a parrot?

... viewing life from another perspective..

Empathizing. Being a good parrot may help you acquire the sounds of the new language, but languages are much more than just new sounds. Languages are also a way of ordering and organizing reality and the reality of a speaker of your new language may be somewhat different from the reality of an American. A new language brings with it a culture with its different life-styles and social roles. You may not like all that you find in the new culture, but that is all right. Probably some of the speakers of your new language don't like everything about their own culture, just as you probably don't admire every single aspect of American culture. Part of the thrill of learning a new language is experiencing life from a different perspective. You don't have to sell your soul to the new culture, but a willingness to become bicultural will speed up your efforts to become bilingual.

Being methodical (or developing a method to your madness.) Lots of things are going on when you start a new language. All the new sounds, words, and grammar rules, come at you simultaneously and can be overwhelming. There are text books, reference grammars, dictionaries, phrase books, work books and tapes containing things you ought to know. In the classroom there are memorization activities, drills, role-plays, free expression and a lot of people listening and watching what you do. Obviously you can't cope with everything simultaneously, and although this language course attempts to present the language in an orderly fashion and although part of your teacher's job is to minimize the confusion, you have to get yourself together too. Although much of your in-class time will be organized by the teacher and the material, you are the person who has the responsibility for organizing your out of class time.

...self-confrontation...

Understanding and accepting your limitations. So far we have pointed out several things to consider as you and your new language confront each other. Learning a new language also involves a certain amount of self-confrontation. You are going to experience successes and failures, excitement and fatigue and countless other emotions. You may have to question your self-image as you compare your progress with your peers and you may seem to come off unfavorably so let us say again that you can only capitalize on your strengths, understand and try to improve your weaknesses and be willing to accept results that may not measure up to your aspirations.

Cooperating and supporting. Much of your schooling up to this point may have been in an atmosphere that was competitive. But in your struggle to learn a new language along with your peers, all those learning skills that helped you pass exams or write acceptable term papers won't be especially helpful in your new learning situation. You are all in the same boat together, and although some people may row faster or harder than you can, you'll go farther and longer as a team. Learning to help and be helped will create an atmosphere in the classroom that will make learning an enjoyable and unforgettable communal experience. And remember too that using a language is a social activity. It takes one to speak and another to listen, whether you're learning the language or using it in fluent conversation.

...all in the same boat...

Now that we have asked you to think about language learning and yourself as a language learner, here's another suggestion that will be well worth the time you put into it. Periodically, issue yourself a "report card" using the topics we have discussed (we have provided a form on the next page). Beside each topic write a few remarks about how you think you're doing. It would also be useful to show your report to a friend or a teacher for their reactions. Do reports at least at the end of the first, third and fifth week of training.

Language Learning Self-Evaluation

Name ______________ Date _________________ Week# ______________

Memorizing:

Being receptive:

Taking risks:

Being relaxed:

Using the language:

Being a good listener:

Analyzing the language:

Mimicking:

Empathizing:

Being methodical:

Understanding and accepting limitations:

Cooperating and supporting:

The Purpose and Design of the Peace Corps Language Handbooks Series

When you use a language you are using a linguistic medium to convey a message. When you learn a new language you are learning to convey new messages on a different channel. Language learning, then, requires you to learn in two dimensions: the medium and the message. At times, your attention may be focused on the medium -- for example, when you try to put the verb in its past tense form, and at times you may be groping for the words that will convey your message. Another way of looking at it is to say that in learning and using a language you are constantly asking yourself "What do I say?" and "How do I say it?"

This material purposefully separates these two dimensions of language learning to allow you to concentrate your attention either on the message or the medium.

The Communication and Culture Handbook focuses on what to say. It presents a number of situations in which you will need certain phrases and words in order to do something. It fulfills a function not unlike that of a traveller's phrase book. Obviously, you will also have to deal with linguistic matters while you are trying to accomplish something. For example, you may have learned the appropriate expression for asking a person for the time, but you may find it expedient to learn other related linguistic features such as how to use the negative to say "I don't have the time" or how to use other pronouns so you can ask if "he or she has the time." But the over-riding purpose of Communication and Culture Handbook is to prepare you to exchange messages (communicate) in a way that is appropriate to the context (culture).

The Communication and Culture Handbook is divided into four parts. The first part, designed to give you a proficiency in "survival level" Pijin, includes the first twelve lessons. The lessons in Part Two are intended to familiarize you with the town of Honiara. Part Three consists of job-related lessons, while the lessons in Part Four focus on cultural aspects of the Solomon Islands. After you complete Part One, you, your classmates, and your teachers should decide which lessons would be most appropriate for the kinds of situations you will find yourselves in during your two-year assignment. Study the lessons that are appropriate to you and skip the ones that will be less useful for your particular situation.

In every lesson there is one section labeled "Basic Material." This is the "message." The "Classroom Activities" are designed to give you practice in using these messages, first in controlled situations, and then after you have acquired some confidence in the use of these messages, in situations in which the controls are reduced.

The "Evaluation Activity" is the big test. It should be thought of as the point of the lesson. This section, together with the "Follow-up Activities" extend each lesson beyond the walls of the classroom and into the community. The "Follow-up Activities" are usually based on some aspect of the culture. They are intended to help you observe and make some sense of the culture you are learning. The "Cultural Notes" are more direct comments on aspects of the culture that you should know about in order to finish the lesson.

The "Supplementary Material" is related to the "Basic Material" in that it may be either another message which is appropriate to the same context, an extension of the message in the "Basic Material", or a similar message for a related context. You can work on this material in class if time permits, or on your own. The "Vocabulary" section is a list of the new words found in the lesson.

Finally, the "Grammar Reference" relate grammar points found in the lessons in The Grammar Handbook. Many of the grammar points found in the earlier lessons are not cross-referenced until a much later lesson. Because we wanted the Pijin presented in the basic and supplementary material to sound as natural as possible, we made little attempt to impose restrictions on the types of structures which could appear in each lesson. If you find a sentence pattern you don't understand, and if it isn't cross-referenced in that lesson, don't worry about it. It will eventually be covered.

The purpose of The Grammar Handbook is to help you focus your attention on matters such as how to put a string of words together in the proper order. The Grammar Handbook is a kind of grammar book that through explanation, example, and practice activities will help you assimilate the linguistic system that holds together the words and phrases of your new language.

Each lesson contains a section with examples and explanations and another section with oral and written exercises. The examples and explanations are based on the Pijin heard spoken in and around Honiara toward the end of 1978, and on the judgments of Rex Horoi and Luke Susuta. You will find, though, that there is a great deal of variation in the Pijin you will be hearing. Some people speak much more quickly than others. Some pronounce words differently. Some use more words from the local languages than others do. Some string their words together differently. You can think of Pijin as a kind of continuum with something close to Standard English on one end and something quite removed from it on the other. Use the book as a guide to one type of Pijin found somewhere along that continuum. But pay attention to the Pijin you hear outside of class as well, and try to master as much of that continuum as you can.

The oral exercises in The Grammar Handbook are designed so that they focus on individual sentence patterns, proceeding from very controlled, mechanical drills to drills in which you manipulate the sentence patterns, forming new patterns based on the ones you have already learned. Finally, question and answer situations will require you to use the new sentence patterns to exchange information with your classmates and teachers.

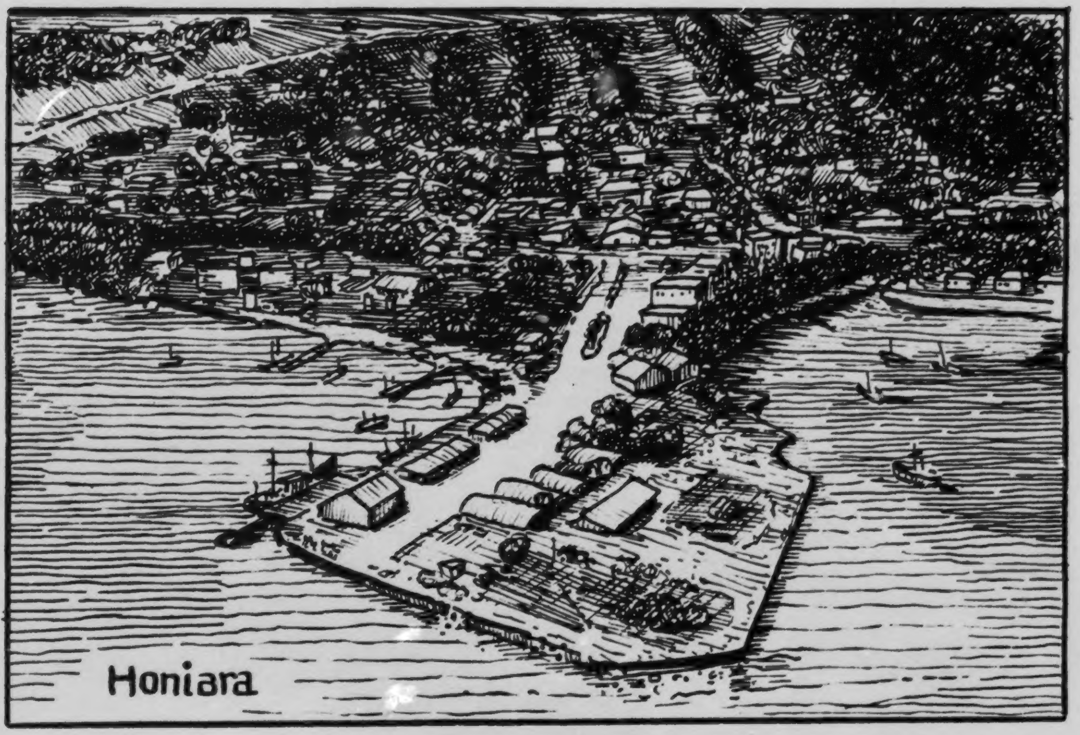
Used together, Communication and Culture and the Grammar with the other, but once again, let us remind you that everyone learns differently. This language course, by taking these two approaches allows you to capitalize on your strengths. It should be pointed out, however, that it would not be wise to neglect either book. If you studied only with Communication and Culture you might eventually become quite fluent (and colloquial) but ungrammatical -- like the Latin American baseball player who learned his English in the Cleveland Indians' dugout. If you learned only from The Grammar Handbook you might become very knowledgeable about the grammar of the language and even able to read literature but unable to ask a policeman for directions to the nearest bus stop.

The two books together will allow you to get a good basis in the language, but there will continue to be special cultural and work situations where your general knowledge is insufficient. You will not be able to meet all the requirements of living and working in your new culture in the short space of two years. Even now, there are situations in English where you are probably inadequate. For example, could you comprehend a lecture on nuclear physics? or two surfers in California discussing the surfing conditions? a Wall Street report? a tobacco auction? The Special Skills Handbook introduces you to some of the special situations where, in the role of a Peace Corps Volunteer, you might be expected to function. The Special Skills Handbook is a kind of almanac of miscellaneous information about the culture and the special work and living requirements of Peace Corps Volunteers. We have tried to anticipate your needs, but our attempt will never be sufficiently comprehensive. You will probably find that you will need to construct some of your own word lists. You may become interested in investigating the jargon of a special field, such as fishing or you may find it necessary to learn the dialect variations of your village or province. We invite you to share your findings with us in the event that it becomes necessary to revise or expand these handbooks. For that matter, any kind of feedback would be most welcome. Send it to:

Peace Corps Language Handbook Project
Foreign Language Office
The Experiment in International Living
Brattleboro, Vermont 05301

SOLOMON ISLANDS PIJIN

COMMUNICATION AND CULTURE HANDBOOK



PART ONE:

SURVIVING IN PIJIN

The following is an excerpt from the book Language Acquisition Made Practical. Although it was written for language learners in general, it is relevant for anyone learning Solomon Islands Pijin. Read it and keep it in mind while you are learning Pijin and throughout your stay in the Solomons.

> It is not uncommon for people who speak English to establish themselves in roles overseas which make language learning virtually impossible. For example, the person who goes as an administrator subconsciously puts on an administrator front, and acts in an administrative way. If someone goes as a teacher, or a medic, or a missionary, he has a high-status role. His self-image compels him to behave in ways which conform to that role. A person who wants to learn another language often has legitimate responsibilities to perform, and these should help motivate him to learn the language well. But in language learning, the attitude of superiority that often goes (subconsciously) with the sophisticated role, must be laid aside.
>
> The learner must assume the role of a learner; he must act like a learner. He should view himself as a student of the language and culture. He is the one who does not know, and those around him are the ones who do know what he needs to learn. They know how to act as insiders in the culture, and he only knows how to act as an outsider, a foreigner. Every native speaker is potentially a person from whom he can learn. As he assumes the role of a learner, they will feel more comfortable in correcting his mistakes and helping him learn. On the other hand, if he takes on the role of an educated foreigner who has come to help 'these people,' then hardly anyone will feel comfortable in giving him the help he needs. He may never learn to communicate as an insider would, and he will frequently be misunderstood.*

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* Language Acquisition Made Practical, E. Thomas Brewster and Elizabeth S. Brewster. Lingua House: 915 West Jackson, Colorado Springs, Colorado, 80907. p.7.

GREETING PEOPLE

Lesson One

Objectives:

1. At the end of the basic material of this lesson, you should be able to greet people and to respond to greetings using one of the most common greetings in Pijin.
2. If you do the supplementary material, you should be able to respond appropriately to a number of standard greetings as well as to offer a variety of greetings, depending on the time of day and the degree of closeness you feel to the person you are greeting.

Translation of Dialogue:

Mike: Hello, Francis.
Francis: Hello, Mike. How are you?
Mike: I'm fine. Where are you going?
Francis: I'm just walking around.
Mike: Okay. Bye now. I'm going.

Classroom Activities:

1. Memorize the dialogue.
2. Practice the dialogue with your teacher or with another student, taking turns with the roles.
3. Repeat the dialogue after the teacher, trying to imitate his/her pronunciation as best you can. Insist that your teacher correct your pronunciation to make it sound like real "barava Pijin".

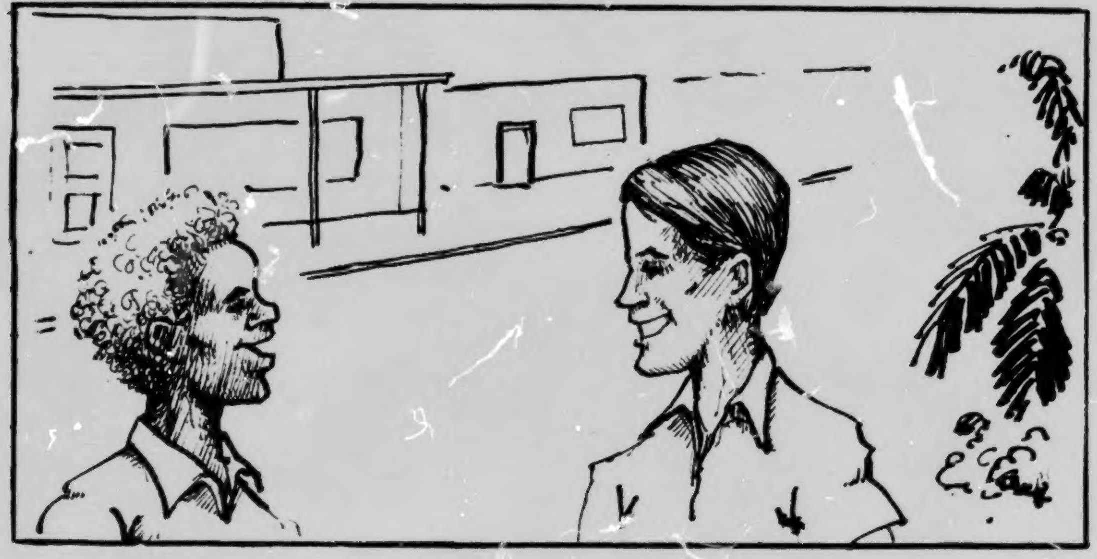
Evaluation Activity:

Go into town and try this greeting with at least five people you meet. Make either a mental or written observation of their responses. Compare your observations with those of other members of your class, especially with respect to the following:

a. Did you ever get a negative reaction?
b. Did you ever get a response which was not included in the dialogue? Do you remember what it was?
c. Did you ever get a response you didn't understand? What was your reaction?

TAEM SEKAN PIPOL

Leson Wan



BASIC MATERIAL: Dialogue for Memorization

Maek: Halo, Franses.
Franses: Halo, Maek. Yu oraet nomoa?
Maek: Ya. Mi oraet. Waswe? Yu go wea ia?
Franses: Mi go wokabaot nomoa ia.
Maek: Oraet. Baebae. Mi gogo nao ia.

Cultural Notes:

1. You may already have noticed that Solomon Islanders will smile and greet you, even though they don't know you. This is quite common in Honiara, but is not universally characteristic of the South Pacific or even of Melanesia as a whole. Relax, enjoy it, smile and return the greeting.
2. Waswe (line 3) literally means 'why'. But it is one of the most common Pijin words and is also used to mean, among other things, 'What's the matter?', 'How's it going?', and, as in this example, to preface another question.
3. You will find many Pijin words borrowed from English whose meaning has changed in the shift. One example is nomoa, found in this lesson. It covers a wide range of meanings in Pijin, but as it is used in this dialogue, its meaning is equivalent to English "only" or "just."

SUPPLEMENTARY MATERIAL: Variations on the Dialogue

Classroom Activities:

1. Using the additional sentences on the opposite page, and with the help of a classmate or teacher, try to create as many variations of the original dialogue as possible.

2. Notice that in the variations on the dialogue there are two sets of questions/answers. Pair up with a fellow classmate and take turns testing each other, one asking a question and the other responding appropriately. Try to do this without looking at your books.

3. Notice the many occurrences of the phrase nomoa. Can you give an accurate English translation for each of them?

4. Try to create new sentences using the vocabulary listed below.

Vocabulary:

oraet
wokabaot
ivning
kamban
wanem
nomoa
mone
fren
long
liu
waswe
aftanun
nem
hangaraon
lukim

Cultural Note:

When greeting or addressing someone, a person may use the addressee's name (i.e., Mike) or fren, kamban, wantok, wan, or nem. Wan is a shortened form of wantok and both literally refer to a person who shares the same native language. In fact, however, Solomon Islanders seldom address their true wantok in Pijin, since they would more naturally speak to each other in their shared local language. However, wantok as a form of address is often used in Pijin with people to whom you feel close enough to be of the same linguistic background. The terms fren, wantok, wan, and kamban all indicate greater intimacy than the use of a person's name as a form of address. Nem is used only with someone to whom you feel extremely close.

SUPPLEMENTARY MATERIAL: Cummings' Device

Maek:	$\underbrace{\text{Mone}}_{1}$, Franses.
Franses:	$\underbrace{\text{Mone}}_{1}$, $\underbrace{\text{fren}}_{2}$. $\underbrace{\text{Yu gud nomoa}}_{3}$?
Maek:	$\underbrace{\text{Mi gud nomoa}}_{4}$. $\underbrace{\text{Yu gogo long wea}}_{5}$?
Franses:	$\underbrace{\text{Mi hangaroan nomoa}}_{6}$.
Maek:	$\underbrace{\text{Oraet, wan}}_{7}$.

1	2	3	4
Aftanun	nem	Yu waswe?	Mi fil gud tumas.
Gud ivning	kamban	Waswe nao?	Evriting oraet.

5	6	7
Wea nao yu go?	Mi makaraon nomoa.	Mi go nao ia.
Wanem nao, Franses?	Mi liu nomoa.	Oraet, lukim yu.

Grammar References

1. During these early lessons, pay particular attention to your teacher's pronunciation. Words borrowed into Pijin from English don't have the same pronunciation as their English origins. Listen, for example, to the way your teacher pronounces nomoa, oraet, mone, and tumas. For a brief explanation of pronunciation in Pijin, see Lesson One of the Grammar Handbook.
2. The basic Pijin word order is like English, that is, subject-verb or subject-verb-object. Grammar Handbook, Lesson Two.
3. Yes/no questions are marked only with a rising intonation. For more information see Lesson Two of the Grammar Handbook.

Follow-up Activity: Over the next twenty-four hours, observe greetings. Come to class tomorrow with the following information for at least five interchanges you will have observed:

a) Who was greeting? (i.e., male or female? age? occupation? etc.)

b) Who was being greeted?

c) What kind of non-verbal communication was used? (i.e., shaking hands, waving, nodding, raising eyebrows, etc.)

d) What was said?

SAYING YOU WANT TO LEARN PIJIN

Lesson Two

Objectives:

1. At the end of the basic material, you should be able to convey how long you've been here and that you want to learn to speak Pijin.
2. If you complete the supplementary material, you should have improved your listening comprehension of Pijin as demonstrated by an ability to answer questions based on a mini-drama.

Translation of Dialogue:

Mike:	Good morning, friend.
Man at Snack Bar:	Good morning. Hey man, you know how to speak Pijin really well!
Mike:	I just know how to talk a little.
Man:	When did you come to Honiara?
Mike:	I just got here yesterday. I want to learn to speak Pijin really well.
Man:	That's good. Now we'll only talk Pijin.

Classroom Activities:

1. Memorize the dialogue.
2. Practice the dialogue with a classmate or teacher.
3. Continue to practice the dialogue, substituting the words at the bottom of the next page for the underlined words in the dialogue. (Cummings' Device)
4. Continue to practice, substituting your own words for the underlined words in the dialogue.

Evaluation Activity:

Go into town and try to tell at least three people how long you've been here and that you want to learn to speak Pijin. You might work this into a conversation with someone you meet at the snack bar, in the museum, a shop, in a restaurant of one of the hotels in town, or at a bus stop.

Report back to the class on your experiences in town. What were people's reactions? Did you learn any more Pijin during the experience? What did you learn?

FO TALEM YU WANDE LANEM PIJIN

Leson Tu

BASIC MATERIAL: Cummings' Device

Maek: Mone, fren.

Man long Snak Ba: Mone. Ei, man, yu save tok Pijin tumas.

Maek: Mi save tok lelebet nomoa.

Man: Wataem nao yu kasem $\underset{1}{\underline{\text{Honiaria}}}$?

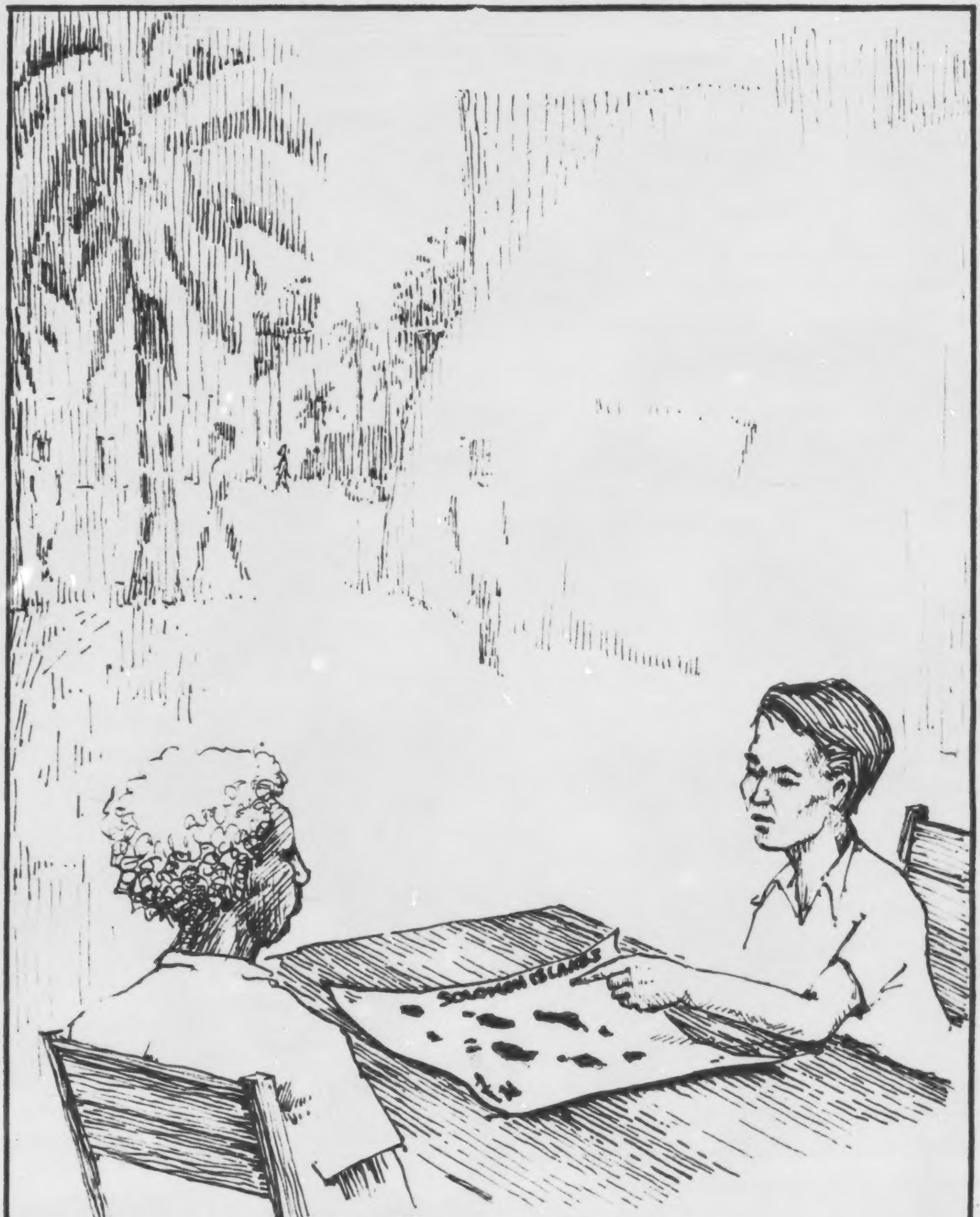
Maek: Mi kasem $\underset{2}{\underline{\text{astade}}}$ nomoa. Mi wande tok long Pijin $\underset{3}{\underline{\text{gudfala}}}$.

Man: Hem i oraet. Destaem yumitufala stori long Pijin nao.

1	2	4
Solomone	tude	tru
des ples	tude mone	barava
Kirakira	las astade	olsem yu
Auki	las tu wik	olsem man long waeles
Gizo	Tosde	olsem man blong Solomone
Tikopia	Sarere	olowe

Cultural Note:

You may find that Solomon Islanders are reluctant to initiate conversations with strangers, especially foreigners. On the other hand, if you show that you can speak a little Pijin and indicate that you want to learn it well, you will probably find that people are more than willing to talk to you and that they are very patient. Give it a try.


SOLOMON ISLANDS

SUPPLEMENTARY MATERIAL: Mini-Drama

Maek: Mone, fren.

Man long snak ba: Mone. Mi sapraes tumas yu tok long Pijin.

Maek: O, mi save lelebet nomoa. Mi jes stat fo lanem Pijin nomoa ia.

Man: Wataem nao yu stat fo lanem Pijin?

Maek: Mi stat astade nomoa.

Man: Mi ting yu stat fo lanem kam long taem nao.

Maek: Nomoa. Mi jes stat nomoa. Bat mi wande lanem hao fo tok gudfala.

Man: O, yu garem gudfala tingting.

Maek: Waswe, yu save helpem mi fo lanem Pijin?

Man: Oraet. Destaem yumitufala mas toktok long Pijin olowe nao.

Vocabulary:

save
kasem
gudfala
stori
Tosde
barava
blong

lelebet
astade
destaem
tude mone
Sarere
olsem
Solomone

wataem
wande
yumitufala
las astade
tru
waeles
olowe

Grammar References:

1. The word save in this lesson is used in a different way from the way you may be familiar with. Can you guess the meaning from the context? It will be discussed in Lesson Fourteen of the Grammar Handbook.
2. In some ways the Pijin system of pronouns is more complicated than that of English. An example is yumitufala in the dialogue. It is translated as 'we' but it is dual; that is, it specifically refers to two people rather than more than two, and it is inclusive, which means that it refers to the speaker and the hearer and not to the speaker and a third party. The English pronoun 'we' does not make these distinctions. See Lesson Five of the Grammar Handbook for more on this.

SUPPLEMENTARY MATERIAL: A Mini Drama

Classroom Activities:

1. Listen to your teacher or your classmates read the drama. Try to get the general idea, but don't worry if you don't understand every word.
2. Answer the questions which your teacher asks you. You can answer these with as short an answer as possible, if you like. Remember, the negative answer to a yes/no question in Pijin is *nomoa*.
3. Pair up with a classmate and practice reading the dialogue, substituting some of the words you learned in the basic material of this lesson or with your own words. Be sure to check with your teacher to be certain vocabulary, grammar, and pronunciation are correct.
4. Try to use the new vocabulary listed below in sentences.
5. Using the maps in Part I of the *Special Skills Handbook*, try to locate the places mentioned in the first substitution of the basic material.

Follow-up Activities:

1. During the next twenty-four hours, keep a log of the forms of address people use with their friends, relatives, and associates. Take note of who used each form, to whom, when and where. Compare your list with those of your classmates. Try to put these forms on a scale of intimacy, from the most informal and intimate to the most formal.
2. Listen to yourself. What do you call your spouse or your close friends. How do you address people you feel less close to?

Kwestin long Desfala Stori:

1. Hem i mone ia?
2. Hem i tudak ia?
3. Man ia, hem i sapraes?
4. Hem i sapraes bikos Maek hem i toktok long Ingglis?
5. Maek save toktok long Pijin gudfala?
6. Maek hem i stat fo lanem Pijin tude?
7. Maek wande save toktok long Pijin?
8. Waswe, man ia hem i ting Maek hem i lanem Pijin kam long taem nao?
9. Man, hem i save helpem Maek?
10. Destaem desfala man an Maek tufala i toktok long Ingglis nao?
11. Hu nao sapraes?
12. Hu nao save toktok long Pijin lelebet?
13. Hu nao wande lanem hao fo toktok long Pijin?
14. Hu nao save helpem hem?
15. Maek hem i wande lanem wanem?
16. Hu nao desfala man i save helpem?
17. Tufala i toktok long wanem?
18. Maek hem i stat for lanem Pijin kam long taem nao o nomoa?

SAYING THAT THANK YOU

Lesson Three

Objectives: At the end of this lesson, you will have learned to thank someone in Pijin for something he/she has done for you.

Translation: Francis has been helping Mike a lot. Now Mike is leaving.

Mike: Thank you very much for helping me.
Francis: It was nothing.
Mike: You've helped me a lot. Can I come talk with you tomorrow?
Francis: Don't worry. You can come any time.
Mike: All right. See you again tomorrow.
Francis: Okay. See you.

1	2	3
listening to me	It's all right.	next week
correcting me	Don't worry.	the day after tomorrow
talking with me	I was just helping you.	sometime
speaking Pijin to me	It was nothing.	in the morning
teaching me Pijin		on Monday
		this afternoon

Classroom Activities:

1. Use the words and phrases in the columns on the opposite page to complete the dialogue.
2. Practice the dialogues with one of your classmates and perform it for the class.
3. With a classmate, act out a situation in which you are thanking him/her for one of the following:
   a) giving you a lift home;
   b) taking you to town;
   c) going to the market for you;
   d) taking you fishing;
   e) looking after your children while you run an errand;
   f) helping you put up a fence;
   g) teaching you how to cook;
   h) giving you a haircut.

Evaluation Activity: Now go out and find or create at least three situations in which you must thank someone - for serving you in a store or restaurant, for giving you directions or the time, for offering you a seat or a light. Thank them in Pijin.

FO TALEM TANGGIO

Leson Tri

BASIC MATERIAL: Cummings' Device

Franses hem i helpem Maek tumas. Destaem Maek hem i go nao.

Maek:	Tanggio tumas fo $\underbrace{\text{helpem mi}}_{1}$.
Franses:	$\underbrace{\text{Deswan ia samting nating nomoa}}_{2}$.
Maek:	Yu helpem mi tumas. Waswe, mi save kam toktok long yu $\underbrace{\text{tumora}}_{3}$?
Franses:	No wariwari. Yu save kam enitaem nomoa.
Maek:	Oreat. Lukim yu moa $\underbrace{\text{tumora}}_{3}$.
Franses:	Hem i oraet. Lukim yu.

1	2	3
lelesin long mi	Hem i oraet.	neks wik
stretem mi	No seksek.	neks tumora
mekem mi stret	Mi helpem yu nomoa.	samtaem
toktok weitim mi	Hem i nating ia.	long aftanun
tok long Pijin long mi		long mone
tisim Pijin long mi		long Mande

Vocabulary:

wariwari
seksek
neks tumora
Sande
weitim
wik
Mande
Tiusde
Wenesde
tisim
samting
enitaem
Fraede
stretem
mekem
deswan
nating

Follow-up Activity: For the next twenty-four hours, keep a log of all the times you thank someone in Pijin for something he/she has done for you. Also keep a log of all the times someone thanks you in Pijin. Make note of the forms they use. Then report to the class on what you've recorded. Did anyone use forms other than the ones in the dialogue? What kinds of things did people thank you for? Were there times when you expected a "thank you" but didn't get one? Describe these situations. Were there times when you were not sure what you were being thanked for? Describe these situations.

Cultural Note:

Many of the local languages in the Solomons don't have special forms for "thank you". Was this reflected in your observations? Find out how people express thanks in their first language here.

Grammar Reference:

1. Notice the uses of hem and i in the dialogue. These are explained in Lesson Two of the Grammar Handbook.
2. The -em of helpem and the -im of lukim are called 'transitive markers'. For an explanation of them, see Lesson Three of the Grammar Handbook.

OBSERVATION SHEET

Speaker	Addressee	Situation	Form

A LITTLE PERSONAL INFORMATION

Lesson Four

Objectives:

1. When you've finished the basic material of this lesson, you should be able to tell a little bit about yourself in Pijin. Specifically, you should be able to tell your name, age, marital status, your proposed length of stay in the Solomons, your current place of residence, and why you like the Solomons.
2. You should also be able to understand, answer, and even ask questions seeking the above information.

Translation: Mike is talking to one of his new friends:

My name is Mike.
I'm twenty-five years old.
I come from America.
I'm single.
Now I'm staying at Betikama.
I really like the Solomons. Solomon Islanders are very kind.
I'm going to say here two years.

Cultural Notes:

1. Notice in Mike's spiel the sentence Mi kam from Merika. This is not used to mean something like, "I'm coming from market," or "I'm coming from the movies." Rather it is used to indicate your place of origin or your home town.
2. While your age may be an important bit of personal information from your point of view, don't be surprised if Solomon Islanders don't tell you their ages or birthdays. In many cases they may not know them. Ages and birthdays, together with exact measures and statistics, are not important bits of information in traditional Solomon Islands society.

HISTORI BLONG SELEVA LELEBET

Leson Foa

BASIC MATERIAL: A Short Spiel

Maek hem i stori long wanfala niu fren blong hem:

Nem blong mi Maek.

Mi kasem twenti-faev yia nao ia.

Mi kam from Merika.

Mi singgol man ia.

Destaem mi stap long Betikama.

Mi laekem Solomon tru ia. Pipol blong Solomon olketa i kaen tumas ia.

Baebae mi stap long Solomon tu yia ia.

Vocabulary:

Merika
olketa
eij
singgol
kaen
marit
stap
bae (baebae)
salem
kopra
kopra bod

Classroom Activities:

1. Memorize the spiel.
2. Change the spiel into the third person and tell the teacher or one of your classmates about Mike.
3. Change the spiel so that it applies to yourself and tell your teacher or classmate about yourself.
4. Change the spiel to the second person and relate back to one of your classmates the information that he/she has just given to you.
5. With the help of your teacher, turn each of the sentences in the description into a yes/no question and ask your classmates.
6. Again with the help of your teacher, turn each of the sentences into an alternative-type question and ask your classmate again.
   For example: Magret kam from Merika o Ingglan?
7. Finally, change the first, second, third, fifth, and seventh sentences into information questions using wea, hu, and haomas.

Evaluation Activity:

1. Try out your spiel on a few people in Honiara, i.e., shopkeepers, waiters and people at the office.
2. Try to get some information from one of these people. Write it out and bring it to class.

Follow-up Activity: Try to find out from your Solomon Islander friends how they name their children and how they themselves were named.

a) How many names do they have?

b) Is there any significance to their names?

c) Who chose the names and why?

d) Are there any taboos connected with names, i.e., are there people whom they cannot call by name?

e) Are there names which are only used with men? With women? What are they?

Grammar References:

1. In Mi singgol man ia, (above), as in the sentence in Lesson Two, there is no verb 'to be'. For practice with this type of sentence, see the Grammar Handbook, Lesson Five.
2. In the 'Classroom Activities' section of this lesson, you are asked to make alternative-type and information questions. For practice with these question types, see Lesson Four of the Grammar Handbook
3. Olketa is used both as a pronoun meaning 'they, them' and as a plural marker for third person nouns. This is discussed in Lesson Five of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Characters in Search of an Author

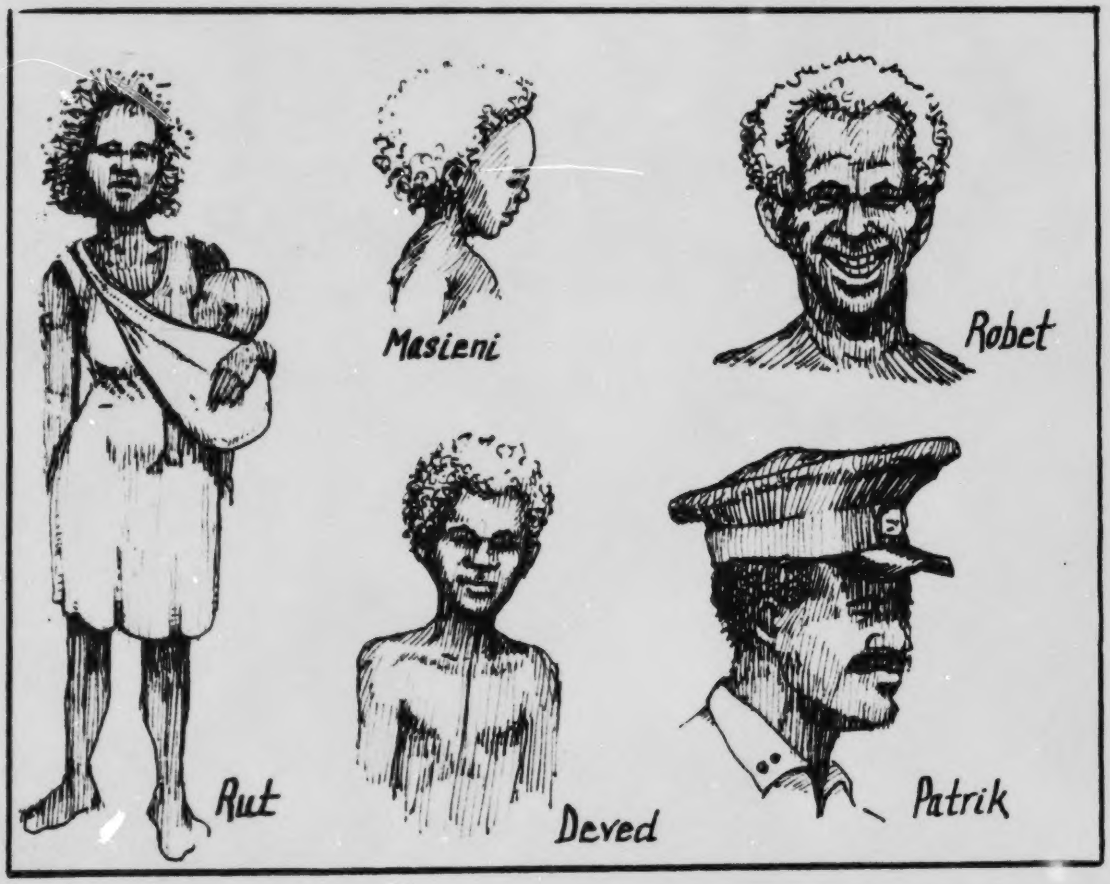
Classroom Activities:

1. Listen to your teacher read the following spiel. Then answer the questions your teacher asks you.

   Nem blong desfala man ia Joshua. Eij blong hem foti-faev. Ples blong hem Isabel. Hem i marit man ia. Destaem nao hem i stap long Honiara. Hem i kam fo salem kopra long kopra bod. Baebae hem i stap long Honiara wanfala wik nomoa.

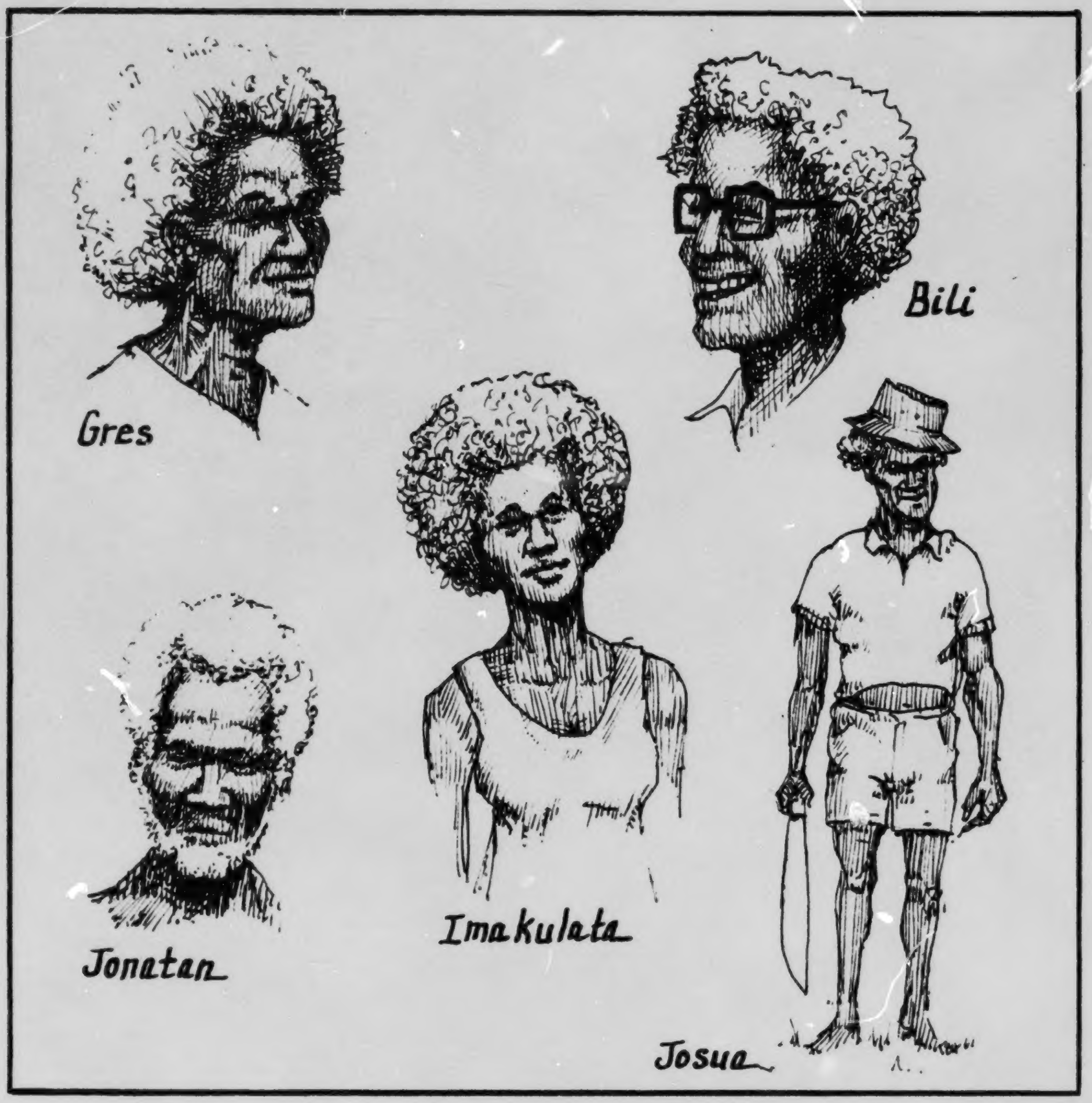
2. Describe one of the characters on these pages, using your teacher's spiel as a model.

3. After listening to your classmates' spiels, describe one of their characters.



SUPPLEMENTARY MATERIAL: Characters in Search of an Author

Samfala fren blong Maek, Gloria, and Franses:


Gres
Bili
Imakulata
Jonatan
Josua

AT THE MARKET: HOW TO ASK SOMEONE TO DO SOMETHING

Lesson Five

Objectives:

1. At the end of this lesson, you should be able to use imperative and request forms.
2. You should also be able to ask the price of things.

Translation:

Gloria: How much are the bush limes?
Man at Market: Ten cents a heap.
Gloria: Give me two heaps.
Man: O.K. That's twenty cents.
Gloria: Can you wrap them up?
Man: No. I don't have any leaves.
Gloria: That's all right. Thank you.

Classroom Activities:

1. Listen to the dialogue as your teacher reads it and answer the questions he/she asks.
2. Practice the dialogue with your teacher. With your fellow classmates, take turns saying the two parts.
3. Practice the dialogue with its variations.
4. Try to use the new vocabulary words in sentences.
5. Notice that there are two types of request forms in this dialogue, Kam tufala hip, and Yu save paselem tu o nomoa? Which do you think is the more polite. Practice requesting the following with your teacher and classmates:
    a) that your friend give you his/her book;
    b) that your friend take you to the market;
    c) that your friend correct your Pijin;
    d) that your friend turn on the light;
    e) that your friend open the door; etc.
6. Expand the dialogue by asking the price of other things you might find in the market or in a store and by asking for a cheaper/bigger/better one.

Evaluation Activity:

Go to the market tomorrow to buy the day's food. Use the dialogue. Make a note of any new words, phrases, or sentences you hear. Also note any interesting observations. Then report to the class on your trip.

LONG MAKET: HAO FO ASKEM NARA MAN FO DUIM SAMTING

Leson Faev

BASIC MATERIAL: Cummings' Device

Gloria:	Haomas nao $\underset{1}{\underline{\text{buslaem}}}$?
Man long Maket:	$\underset{2}{\underline{\text{Ten}}\ \underline{\text{sen}}}$ fo $\underset{3}{\underline{\text{wanfala}}\ \underline{\text{hip}}}$.
Gloria:	Kam $\underset{4}{\underline{\text{tufala}}\ \underline{\text{hip}}}$.
Man:	Oraet. Hem i $\underset{5}{\underline{\text{twenti}}\ \underline{\text{sen}}}$.
Gloria:	Yu save paselem tu o nomoa?
Man:	Nomoa. Mi no garem lif.
Gloria:	Hem i oraet. Tanggio.

1	2	3
bitalnat	twenti sen	fofala
kumara	ten sen	trifala
popo	twenti sen	wanfala
buma	foti faev sen	wanfala paon

4	5
eitfala	foti sen
naenfala	toti sen
trifala	siksti sen
tu paon	naenti sen

Vocabulary:

haomas
kumara
lif
buslaem

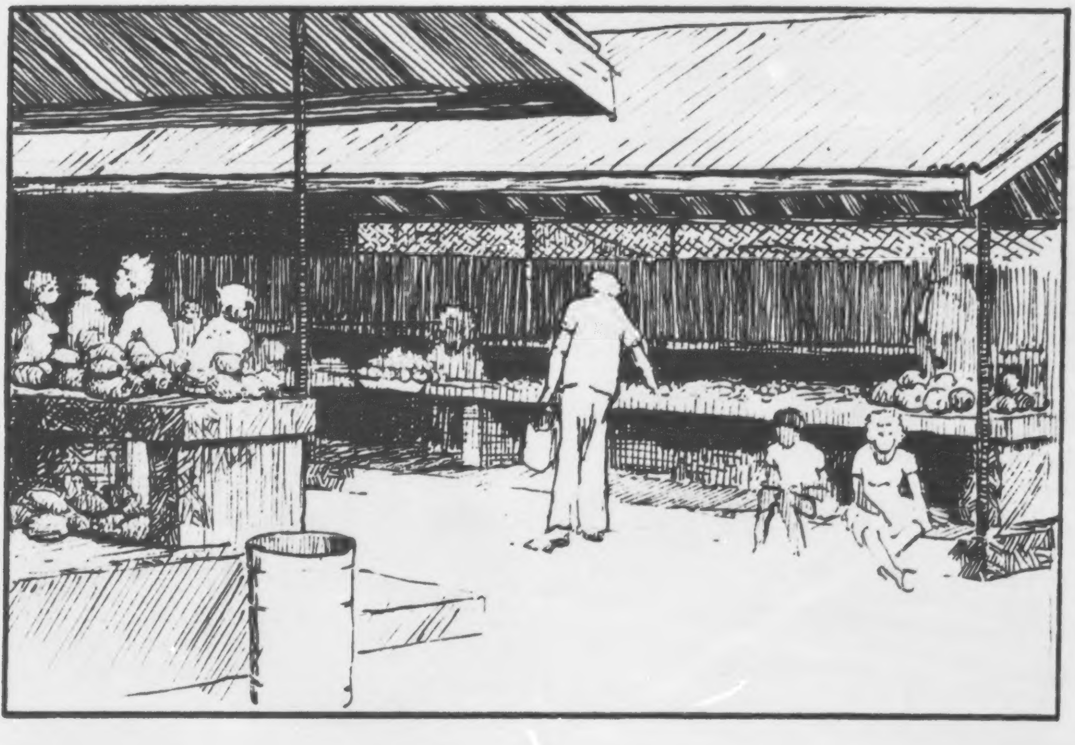
popo
paon
hip
buma

bitalnat
paselem
garem

Follow-up Activity: On the form following this lesson, record all of the request and imperative forms you hear over the next twenty-four hours, both in English and Pijin. Record who was talking, who was the addressee, the form used and the situation in which it was used. Monitor your own speech as well. How do people ask for things in Pijin as opposed to English? Can you make any generalizations?

Cultural Note:

People do not bargain in the market. It is perfectly all right, however, to shop around for the best looking fruits and vegetables for the price.



OBSERVATION SHEET

Speaker	Addressee	Situation	Form Used

Grammar References:

1. Questions with haomas are discussed in Lesson Ten of the Grammar Handbook.

2. Imperatives and request forms are discussed in Lesson 17 of the Grammar Handbook.

AT THE MARKET: ASKING NAMES OF THINGS

Lesson Six

Objectives:

1. At the end of the basic material, you should be able to ask the names of objects around you and you should be able to ask for a repetition of what was said.
2. At the end of the supplementary material, you should be able to ask names of objects using negative questions and you should be able to answer negative questions.

Translation:

Mike: What do you call this?
Francis: We call this a breadfruit.
Mike: And what's this?
Francis: This is a bush apple.
Mike: I didn't hear you very well. Can you say it again?
Francis: It's a bush apple.

Classroom Activities:

1. Practice the dialogue with the vocabulary provided.
2. Ask your teacher the names of the objects in the picture in this lesson.
3. Divide your class into teams and have a "name-down", first one team asking the other the name of an object in the picture; then reverse roles. Keep score.

Evaluation Activity:

Go either to the morning market, the museum, or the botanical gardens and ask someone you meet there the names of at least five objects you are not familiar with. Either draw a picture of them or bring back samples and teach the class your new vocabulary items.

Follow-up Activity:

During the next day or so, observe how the fruits and vegetables listed on the opposite page are prepared. Try to explain to the class how at least one of them is cooked.

LONG MAKET: FO ASKEM NEM BLONG OLKETA SAMTING

Leson Siks

BASIC MATERIAL: Cummings' Device

Maek: Wanem nao yu kolem deswan?

Franses: Deswan ia mifala kolem bredfrut.

1

Maek: An wanem nao deswan?

Franses: Deswan ia bus apol.

2

Maek: Mi no herem gud. Yu save telem moa?

Franses: Hem i bus apol.

2

1	2
taro	yam
kasava	pana
wing bin	kakake
kabis	taro lif
wata kabis	deke
nalinat	pamkin lif
gwava	mabolo
hevinat	wael mango
snek bin	pinat
salat	laen

SUPPLEMENTARY MATERIAL

Classroom Activities:

1. Memorize the dialogue.
2. Practice the dialogue with a classmate using the vocabulary from this lesson.
3. Expand this dialogue, using vocabulary you have learned since your arrival in the Solomons.
4. Make a game of the dialogue, using either two teams taking turns asking each other or with the teacher asking the students. Use the new vocabulary and mix affirmative and negative questions. When a student answers incorrectly he/she is eliminated.

Vocabulary:

kasava
yam
wata kabis
nalinat
gwava
hevinat
bus apol
bredfrut
pana
wing bin
kakake
deke
mabolo
wael mango
laen
kolem
herem
talem

Cultural Note:

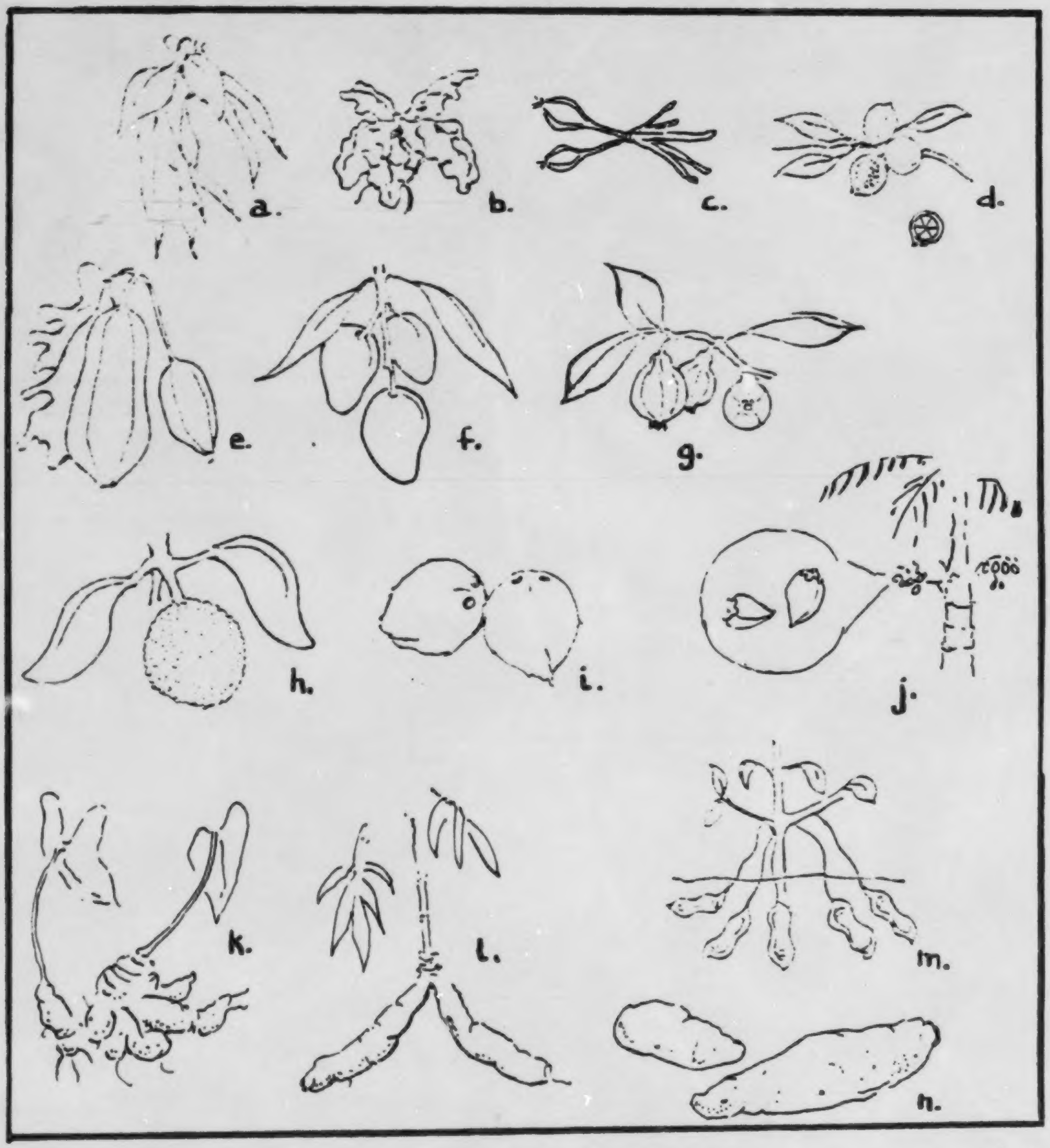
Names of plants, animals and fish vary from place to place. In some cases the names are borrowed from English or another language spoken outside the Solomons. In many cases, however, the local language names are used and must be learned after arriving at your job site.

Grammar References:

1. Notice that there is no verb 'to be' in sentences which identify things, as in Deswan ia hem i yam. For practice with this kind of sentence, see Lesson Six of the Grammar Handbook.
2. When answering a negative question, the speaker either agrees or disagrees with the proposition being questioned. Therefore if you agree with Deswan hem i no yam, you would answer yes 'That's right'. If you disagree you answer nomoa, 'That's not right'. For a more detailed explanation and exercises to practice this point, see Lesson Two of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Dialogue for Memorization

Maek: Deswan ia hem i no taro ia?
Franses: Yes, hem i no taro. Hem i yam.
Maek: Deswan hem i no taro tu?
Franses: Nomoa. Deswan ia i wan kaen taro tu. Desfala ia mifala kolem swam taro.



AT THE MARKET: CLASSIFYING OBJECTS

Lesson Seven

Objectives: At the end of this lesson, you should be able to classify objects by asking what kind of things they are, and you should be able to describe objects using adjectives and similes.

Translation:

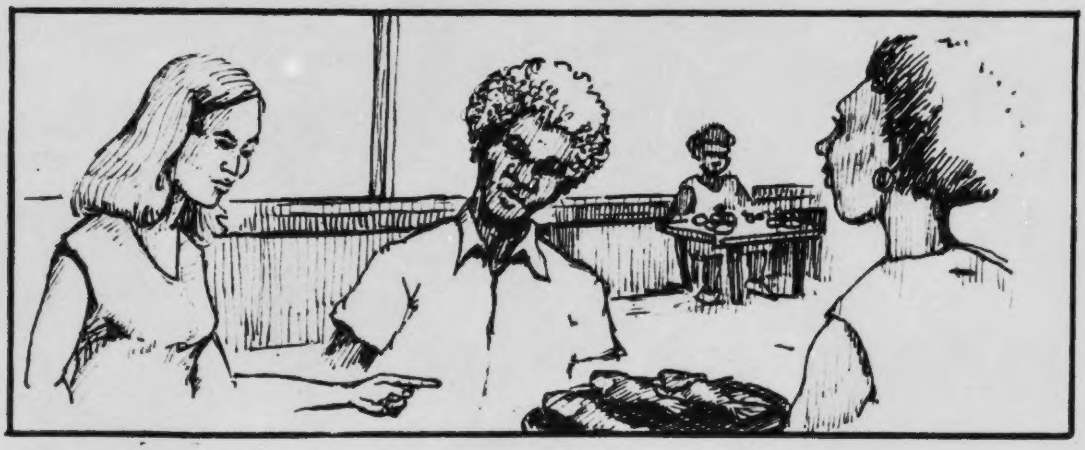
Gloria: What kind of fish is this?
Francis: This fish is a jack fish.
Gloria: What does a jack fish taste like?
Francis: It's tender and tastes very good.
Gloria: When it's cooked, what does it smell like?
Francis: It smells good, like a buma.
Gloria: What's a buma like?
Francis: It's small. It's about six inches long. It's bigger than a katukatu.
Gloria: What color is a buma?
Francis: It's green on the back and white on the belly.
Gloria: When you hold it, what does it feel like?
Francis: It's body is smooth and doesn't have any scales.

Vocabulary:

mamula
sof
insin
holem
baeksaed
kaikaim
kaikai
katukatu
fil
skel
winim
kukim
kala
bodi
long
taem
bele
smut
smel
kolsap

LONG MAKET: HAO FO PUTIM OLKETA SAMTING

Leson Seven



Mini-Drama

Gloria: Watkaen fis deswan?

Franses: Desfala fis hem i mamula.

Gloria: Desfala mamula hem kaikai olsem wanem?

Franses: Hem i sof an kaikai gud tumas.

Gloria: Taem yu kukim, hem i smel olsem wanem?

Franses: Hem i smel gud, olsem buma.

Gloria: Buma hem i luk olsem wanem?

Franses: Hem i smol nomoa. Long blong hem hem i kolsap siks insis. Hem big winim katukatu.

Gloria: Watkaen kala nao buma hem i garem?

Franses: Buma hem i grin long baeksaed an hem waet long bele blong hem.

Gloria: Taem yu holem, hem i fil olsem wanem?

Franses: Bodi blong hem hem i smut an no garem skel.

Classroom Activities:

1. Practice the mini-drama. Act it out for the class.
2. Read the mini-drama and find the occurrences of *winim* and *olsem*. Make up sentences using *winim* and *olsem* to describe things around you.
3. Ask your teacher questions using *winim* and *olsem* to find out about his/her hometown.
4. Play 'Twenty Questions' in Pijin. Divide the class into two teams. Each team thinks of an object and writes it down on a piece of paper. (You might want to limit the kinds of objects you can choose from to things found in the room, things found in the market, or in a store, things found around the streets of Honiara, etc.) The other team must try to guess what the object is by asking yes/no questions. Each team is allowed only twenty questions. Using *winim* and *olsem* in the questions will be very helpful.

Evaluation Activity: Either in class tomorrow or to one of your Solomon Islander friends, describe one of the following:

a peach
cherries
a rose
a tulip
a pine cone

lake trout
a giraffe
a moose
a rattlesnake
raspberries

Camembert cheese
broccoli
asparagus
iceberg lettuce
an artichoke

Grammar References:

1. Sentences which describe things, like *Hem i smol nomoa*, have no verb. For more practice with this kind of sentence, see Lesson Six of the *Grammar Handbook*.
2. For an explanation of *winim* and *olsem* and practice using comparisons, see Lesson 21 of the *Grammar Handbook*.

Cultural Notes:

1. The use of inches to indicate length is a fairly recent development. Many Pijin speakers would indicate the same thing by holding out their hands, gesturing length and saying something like, Hem i long olsem nomoa, 'It's about this long'.

2. 'Inch' in Pijin is insis, whether it is one or several. Therefore, wan insis, tu insis, etc.

Follow-up Activity: One way to see how a culture perceives itself and its environment is to observe the use of similes and metaphors. For the next week, keep a log of all of the similes and metaphors you hear in Pijin. A week from today, report your findings to the class.

AT HOME IN THE EVENING: INTRODUCTIONS

Lesson Eight

Objectives:

1. At the end of the basic material, you should be able to introduce people and to respond in a socially acceptable way to an introduction.
2. At the end of the supplementary material, you should be able to ask personal information from a new friend.

Translation:

Francis: Mike, have you met Joe?
Mike: No. It's a pleasure to meet you.
Joe: It's nice meeting you too. (Joe and Mike shake hands.)
Francis: Mike works for the Peace Corps. And he'll stay in the Solomons two years.

Classroom Activities:

1. Memorize the dialogue.
2. Practice introducing your classmates to each other.
3. Pretend you are one of the characters in the supplementary material of Lesson Five. Each of your classmates should choose a character, too. Practice introducing these fictitious characters to each other.

Evaluation Activity: Within the next twenty-four hours, introduce at least one classmate to one of your new Solomon Islander friends.

Follow-up Activity: Make a mental note of how often you are introduced by Solomon Islanders. Are there times when you are in the presence of someone you haven't met and your friend doesn't introduce you? How do you feel in this type of situation? What do you do?

Cultural Note:

Perhaps more than in most cultures, in the Solomons you must be particularly sensitive about the kind of personal questions you can ask a person of the opposite sex. In some places in the Solomons talking to an unmarried woman of marriageable age would be an insult to her family. Sexual mores in the Solomons would be a good topic for discussion with your teacher or a close Solomon Islander friend.

LONG HOM LONG EVNING: HAO FO MITIM NARA MAN

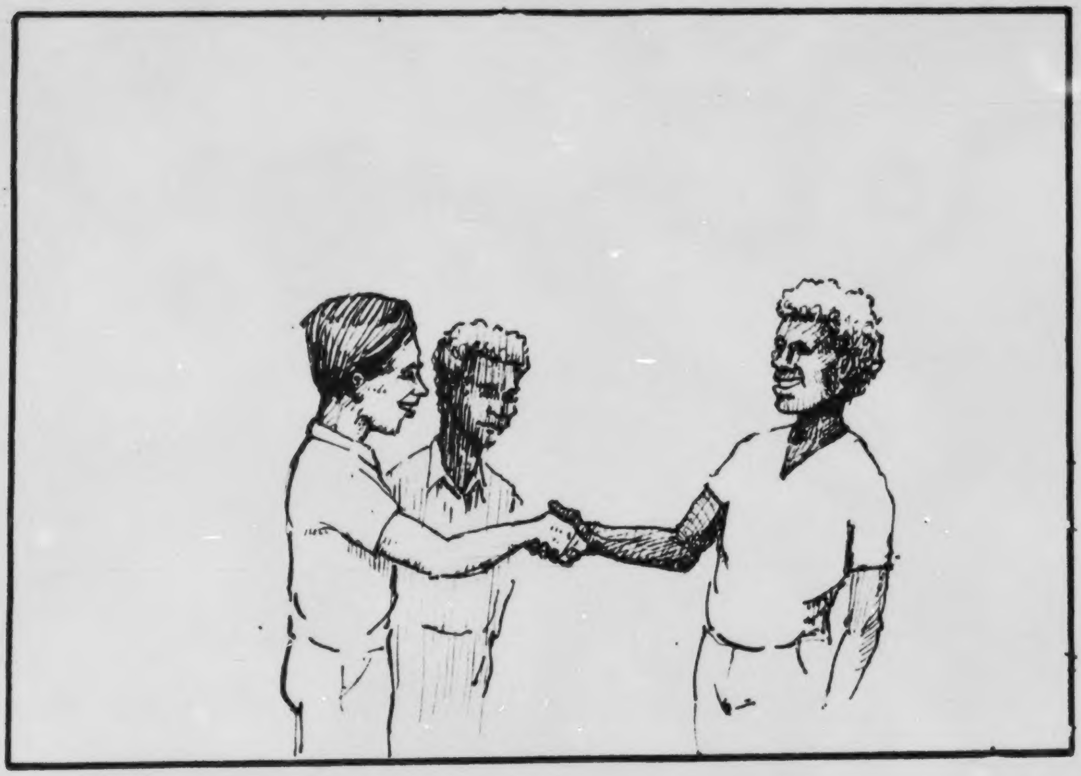
Leson Eit

BASIC MATERIAL: Dialogue for Memorization

Franses: Maek, yu mitim Jo bifoa?
Maek: Nomoa. Hem i gud tumas fo mitim yu.
Jo: Hem i gud fo mitim yu tu. (Jo an Maek sekem han.)
Franses: Maek hem i waka long Pis Kop. An bae hem stap long Solomon tu yia.

Grammar Reference:

Bae in the last sentence indicates future time. For practice in indicating tense in Pijin, see Lesson Seven of the Grammar Handbook.



SUPPLEMENTARY MATERIAL

Classroom Activities:

1. Practice the dialogue, using the words listed below.
2. Change yu in the last eight lines of the dialogue to hem and ask about a third person.
3. Practice the last eight lines again, using olketa instead of yu.
4. Locate on the map on the opposite page as many as possible of the places listed below.

1

- B.S.A.
- Tangarare Skul
- Sios long Melanisia
- Kwan Hong
- Namba Naen
- Hae Kot
- P.W.D.
- Solomon Toktok
- Taiyo
- gavman ofis

2

- Mi marit nao.
- Mi garem mere blong mi.
- Nomoa. Mi singgol man.
- Marit dogi.

3

- Lengakiki
- Kola Rij
- Waet Riva
- Saenataon
- Kukum
- Bahae Senta
- Vara Krik
- Mbokanvera
- Tanagae
- Vura

4

- weitim brata blong mi.
- long haos blong polisman
  no marit
- long flat long taon graon.
- long hostel blong Sios
  long Melanisia.

Vocabulary:

- mitim
- sios
- taon graon
- seleva
- bifoa
- Namba Naen
- mere
- polisman
- waka
- gavman
- flat
- brata
- Pis Kop
- ofis
- hostel

SUPPLEMENTARY MATERIAL: Cummings' Device

Franses: Maek, yu mitim Jo bifoa?

Maek: Nomoa. Hem gud tumas fo mitim yu.

Jo: Hem gud for mitim yu tu.

Franses: Maek hem i waka long Pis Kop. Baebae hem stap long Solomon tu yia ia.

Maek: An wea nao yu waka?

Jo: Mi waka long A. N. Z. Beng (1).

Maek: Waswe, yu marit o nomoa?

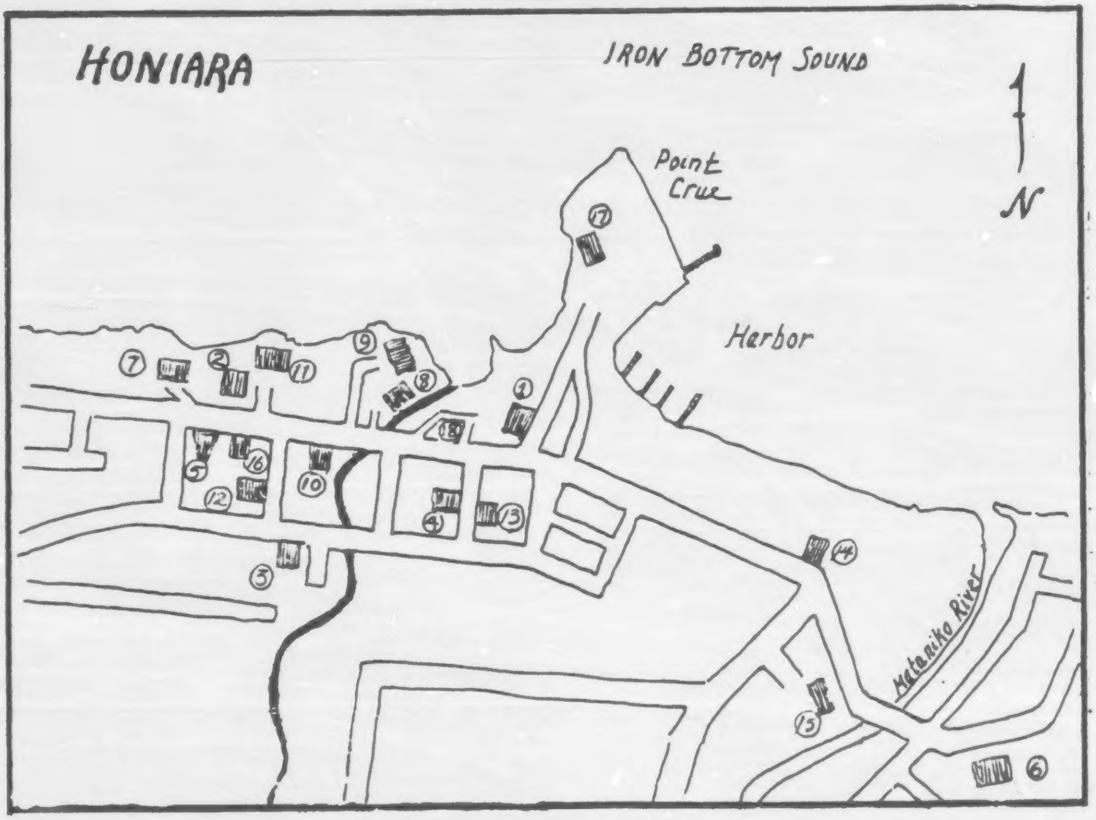
Jo: Mi no marit yet (2).

Maek: Yu stap long wea?

Jo: Mi stap long Rove (3).

Maek: Yu stap long wantok o yu garem haos seleva?

Jo: Mi stap long hostel blong olketa singgol man (4).


HONIARA
IRON BOTTOM SOUND
Point Cruz
N
17
Herbor
9
7
2
11
8
1
18
16
5
12
10
4
13
14
3
Mataniko River
15
6

LOOKING AT PHOTOS: ASKING ABOUT ACTIONS

Lesson Nine

Objectives:

1. At the end of the basic material, you should be able to ask about actions.
2. At the end of the supplementary material, you should be able to ask and answer questions about what things are used for.

Translation:

Francis is showing Mike and Gloria pictures of his village. During one week, the people in Francis' village do everything we see here. Mike and Gloria are very interested and they are asking Francis what the people are doing in the pictures.

Classroom Activities:

1. Pretend that you are Mike or Gloria and that your teacher or a classmate is Francis. Ask about actions and objects in the photos of Francis' village. You may need to use these questions:
   - a. Wanem nao hem/olketa i duim?
     'What is he(she)/are they doing?'
   - b. Mi no save wanem yu talem.
     'I don't understand what you said.'
   - c. Yu save talem mi long nara wei moa?
     'Can you tell me that another way?'
2. With your fellow classmates, form two teams. These two teams then take turns asking each other questions based on Francis' photos. Keep score by counting the number of correct question forms and responses of each team. Scoring should be based on correctness of form of both the question and answer as well as on the correct vocabulary.

Evaluation Activity:

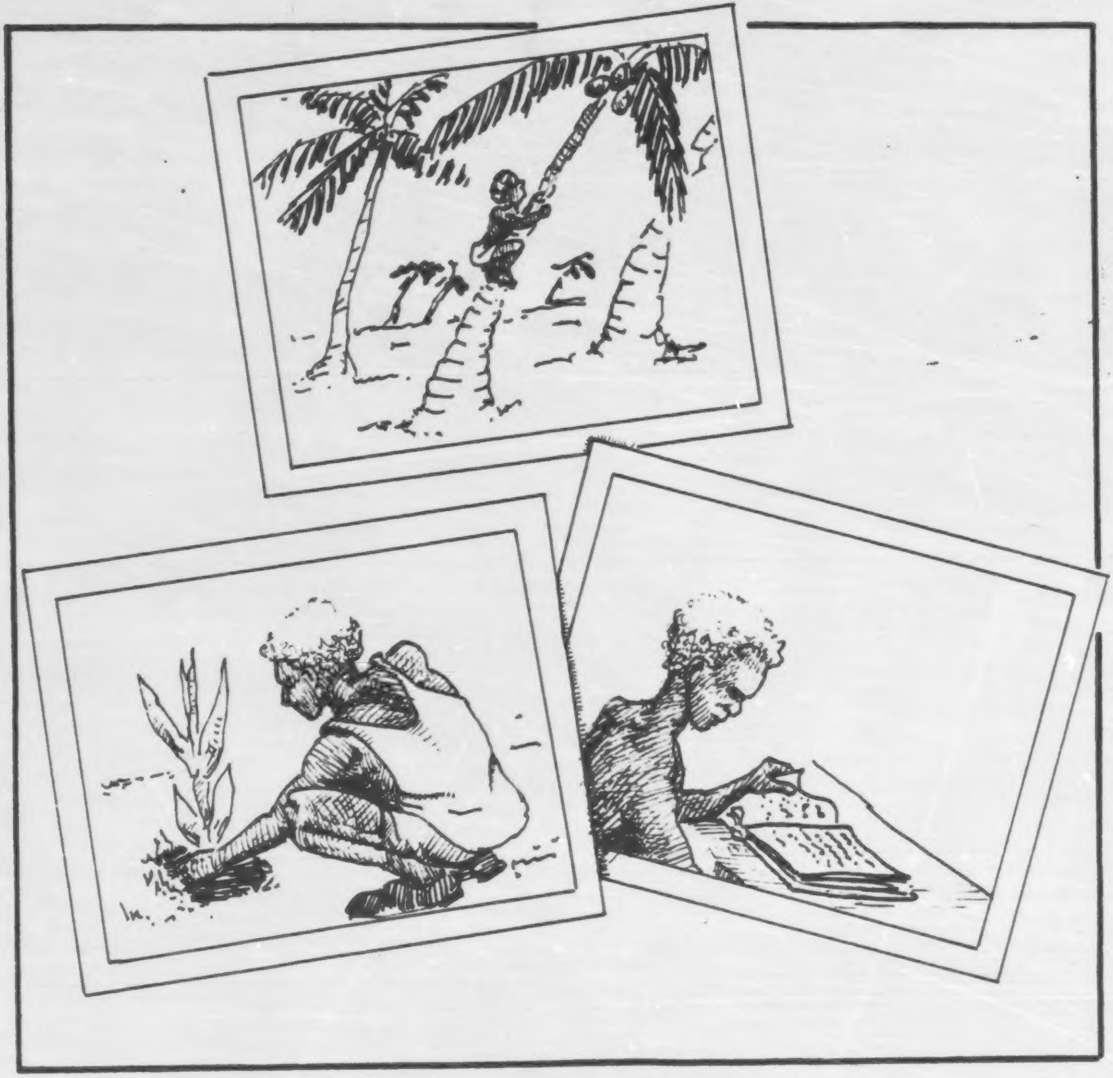
With a Pijin speaking friend, sit for an hour or so in a place where you can observe people going about their everyday routines (i.e., at the snack bar, at the dock, in the restaurant of the Hibiscus Hotel, at the marketplace, etc.). As you observe these people, ask your friend what they are doing. You will be surprised how much vocabulary and grammar you will learn and what a pleasant experience it can be. During the next class period, report to the class what you observed.

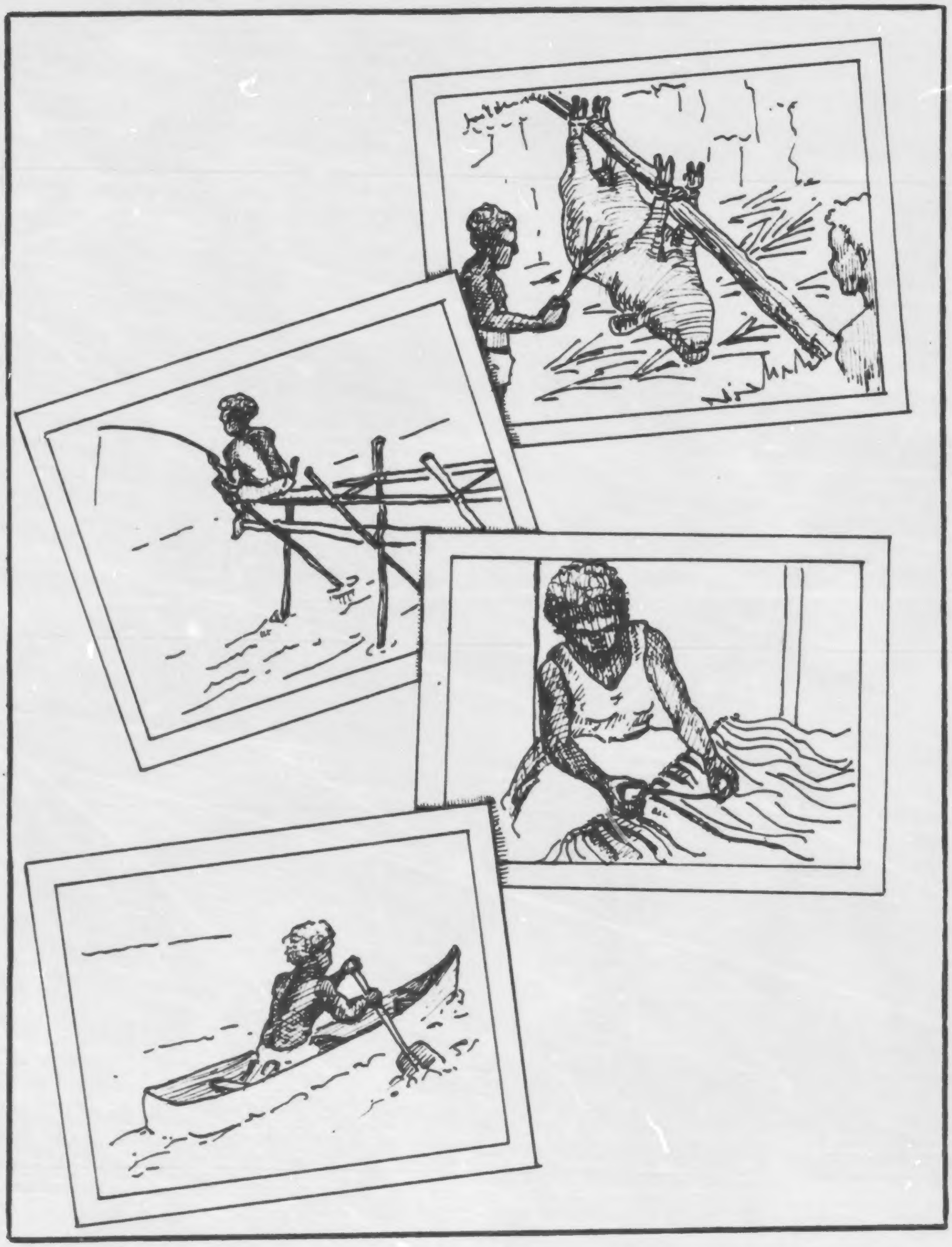
LUKIM PIKSA: HAO FO ASKEM WANEM OLKETA DUIM

Leson Naen

BASIC MATERIAL: Picture Narrative

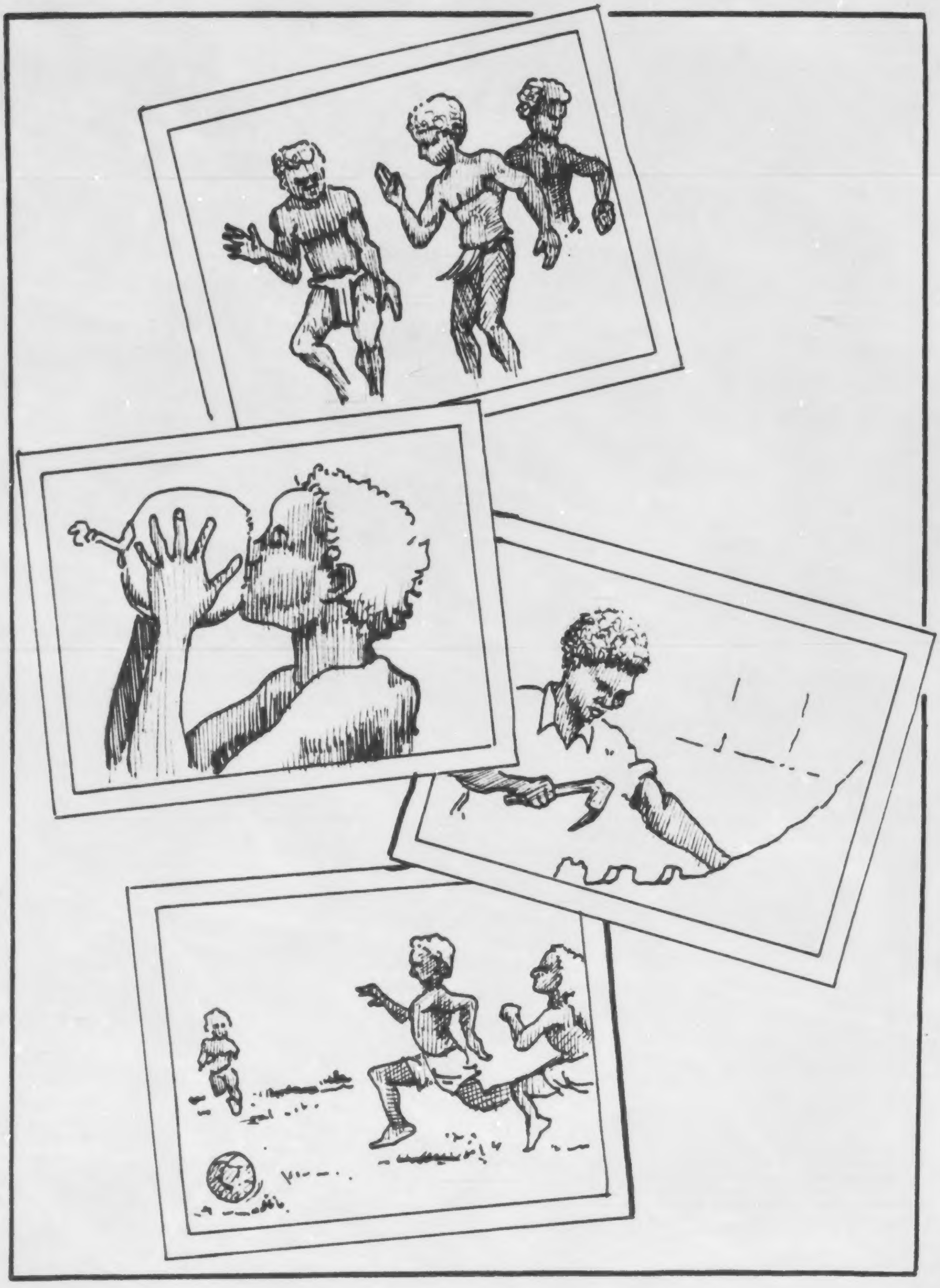
Franses hem i soem piksa long ples blong hem long Maek an Gloria. Long wanfala wik, olketa pipol long ples blong Franses wakem evri samting wea yumi lukim ia. Maek an Gloria tufala i interes tumas, an tufala i askem Franses wanem olketa pipol i duim long piksa ia.





LESON NAEN

LUKIM PIKSA:
HAO FO ASKEM WANEM OLKETA DUIM



SUPPLEMENTARY MATERIAL

Classroom Activities:

1. Using the pictures from the basic material, practice the dialogue, asking about tools and implements in the pictures.
2. Practice the dialogue with your classmates, asking about objects in the room.

Follow-up Activity: Go either to the museum or to a place where custom tools and weapons are sold (i.e., an export store, Betikama Crafts Shop or in front of the Mendana Hotel) and ask in Pijin what the various instruments are and how they are used. Tomorrow tell your classmates what you learned.

Cultural Note:

Don't be afraid to ask people what things are and how they are used. While you may not want to appear ignorant, your questions will tell your Solomon Island friends that any inappropriate behavior on your part is a result of incomplete understanding of Solomon Island culture, rather than a desire to offend. They will also be a sign of your curiosity about the Solomons and your willingness to learn about the cultures here.

Grammar Reference:

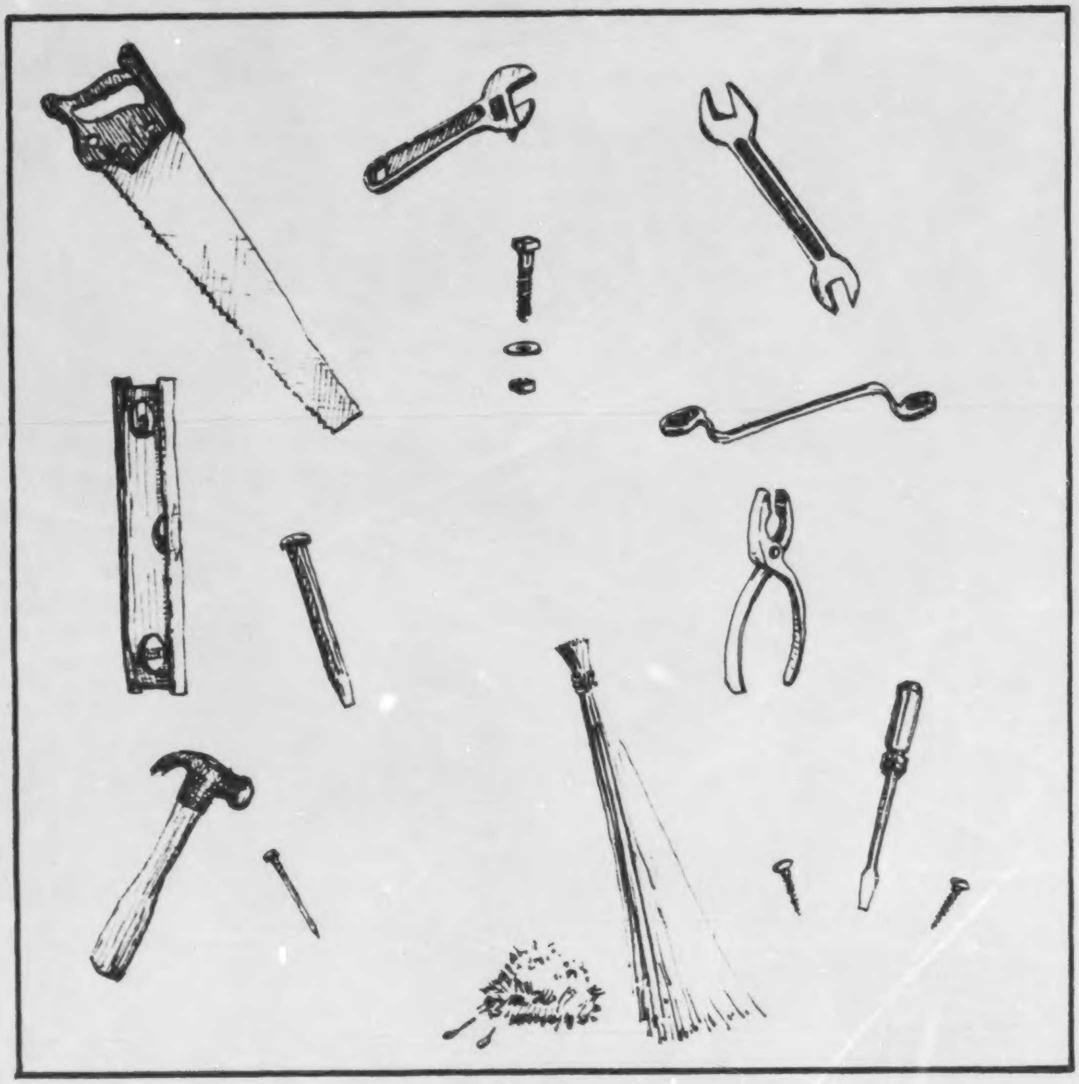
For the form to use when asking about actions, see Lesson Four of the Grammar Handbook.

Vocabulary:

soem
yumi
klaem
futbol
sifta
skru draeva
nat
evri
sponj
piksa
interes
plandem
wasem
spana
nila
skru
kokonat
plaes
ples
askem
plei
dans
hama
brum
wasa
bonem
wakem
duim
ridim
katem
bolt
skwea
yusim
so

SUPPLEMENTARY MATERIAL: Cummings' Device

Gloria: Wanem nao deswan?
Franses: Deswan ia ____________.
Gloria: Olketa i yusim fo wanem?
Franses: Olketa i yusim fo ____________.



TALKING ABOUT YOUR HOMETOWN: USING LOCATION PHRASES

Lesson Ten

Objectives:

1. At the end of the basic material, you should be able to ask about locations and quantities as well as answer these questions.
2. At the end of the supplementary material, you should be able to ask and answer questions about your hometown.

Translation: Francis is talking about his village:

My village is Tawatana. It's on the west side of Makira. About three hundred people live in the village. My village has about two hundred buildings, a lot of coconuts, some canoes and three stores. The school is at the top of a hill and the church is at the foot of the hill. A river runs through the middle of the village.

Classroom Activities:

1. Listen to the narrative as the teacher reads it and answer the questions the teacher asks.
2. Listen again to the narrative and with your books closed ask each other questions about the narrative. These need not be the questions listed. Make up your own questions.
3. Listen to the narrative one more time. This time paraphrase it, telling the rest of the class about Francis' village.
4. Add to the narrative, with each student taking turns telling more about Francis' village. For example, where is Francis' house? Where are the stores? How many classrooms does the school have? Are there any canoe houses? How many? Where are they? Etc.

Evaluation Activity: This afternoon or this evening, visit with one of your Solomon Islander friends and ask her/him about his/her hometown. Try to get as complete a picture of the place as you can. Tomorrow report back to the class about that village and be prepared to answer questions from the class about it.

Follow-up Activity: Visit a village. How many kinds of structures are there in the village? Are any areas off-limits to men? To women? To outsiders? Where are the major "public" or social areas?

STORI LONG PLES BLONG YU:
TOKTOK ABAOTEM WEA SAMTING HEM I STAP

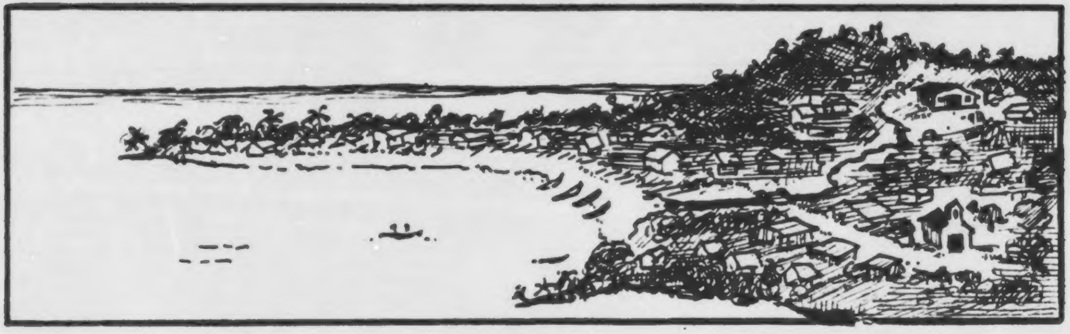
Leson Ten

BASIC MATERIAL: Narrative

Franses hem i stori long ples blong hem:

Ples blong mi Tawatana. Hem i stap long saed long Makira wea san i go daon. Kolsap tri handred pipol nao stap long vilij. Ples blong mi hem garem samting olsem tu hundred haos, staka kokonat, samfala kanu, and trifala stoa tu. Skul hem i stap long antap long hil an sios hem i stap long botom blong hil. An wanfala riva hem i ran long melewan vilij.

1. Franses hem i stori long wanem?
2. Wanem nao ples blong Franses?
3. Wea nao Tawatana?
4. Haomas pipol nao i stap long vilij?
5. Ples blong Franses i garem kanu o nomoa? Haomas kanu nao hem garem?
6. Hem i no garem stoa ia?
7. Skul hem i stap long wea?
8. Wanem nao i stap long botom blong hil?
9. Ples blong Franses i garem haomas kokonat?
10. Haomas riva nao hem i garem?
11. Wea nao riva hem i ran?
12. Tawatana hem i garem barava tu handred haos nao?



Cultural Note:

Haos here means something like 'structure'. This would include, in addition to houses, such things as kitchens, a rest house, a church, shops, canoe houses, classrooms, a custom house, etc.

SUPPLEMENTARY MATERIAL

Classroom Activities:

1. Listen to your teacher read the narrative from the basic material again. This time he/she will add two sentences. Listen carefully and answer the question he/she asks.
2. After each student describes his/her hometown, the rest of the class asks questions about it.
3. When everyone has described his/her hometown, each student paraphrases a description of another student's hometown.
4. Do you know anything about the hometown of any of your classmates that he/she forgot to mention? Add it to his/her spiel.

Vocabulary:

saed
botom
bas
san
melewan
motoka
staka
insaed
sip
stoa
andanit
eaplen
antap
aotsaed

Grammar References:

1. For more practice with locational sentences with stap, turn to Lesson Eight of the Grammar Handbook.
2. For an explanation and exercises concerning how to talk about quantities (numbers), look in the Grammar Handbook, Lesson Ten.

SUPPLEMENTARY MATERIAL: Spiel

Using the narrative in the basic material as a model, and using as many of the words below as you can, talk for 30 seconds about your hometown.

long ples wea san i go daon
long ples wea san i kam ap
garem
long insaed
long antap
long andanit
long melewan
go kasem

long raet saed
long mamana
long lef saed
long botom
long aotsaed
(numbers)
long bas
    motoka
    sip
    eaplen

A TYPICAL DAY: USING TIME PHRASES

Lesson Eleven

Objectives:

1. At the end of the basic material, you should be able to use 'clock time' time phrases.
2. At the end of the supplementary material, you should be able to use 'traditional time' time phrases.

Translation:

I wake up at ____________________.
I eat at __________________.
I go to work at ____________.
I work from _______ until _______.
At ___________ I go to eat and talk with my friends.
I work again from _________ until ________.
At ________ I go to the hotel for a drink.
Afterwards, I go home at __________.

Classroom Activities:

1. Listen to your teacher read the recitation. Then answer the questions he/she asks you about it.
2. Listen to the recitation again, and this time you ask your teacher questions using wataem.
3. Fill in one of the clock faces on the opposite page with minute and hour hands. Then one student reads the time on his/her clock and the rest of the class fills in one of their empty clock faces, showing the time the student read. Go around the room until each student has read a time.
4. Give a recitation, telling the class about a typical day in your life. Answer questions from the class.

Evaluation Activity:

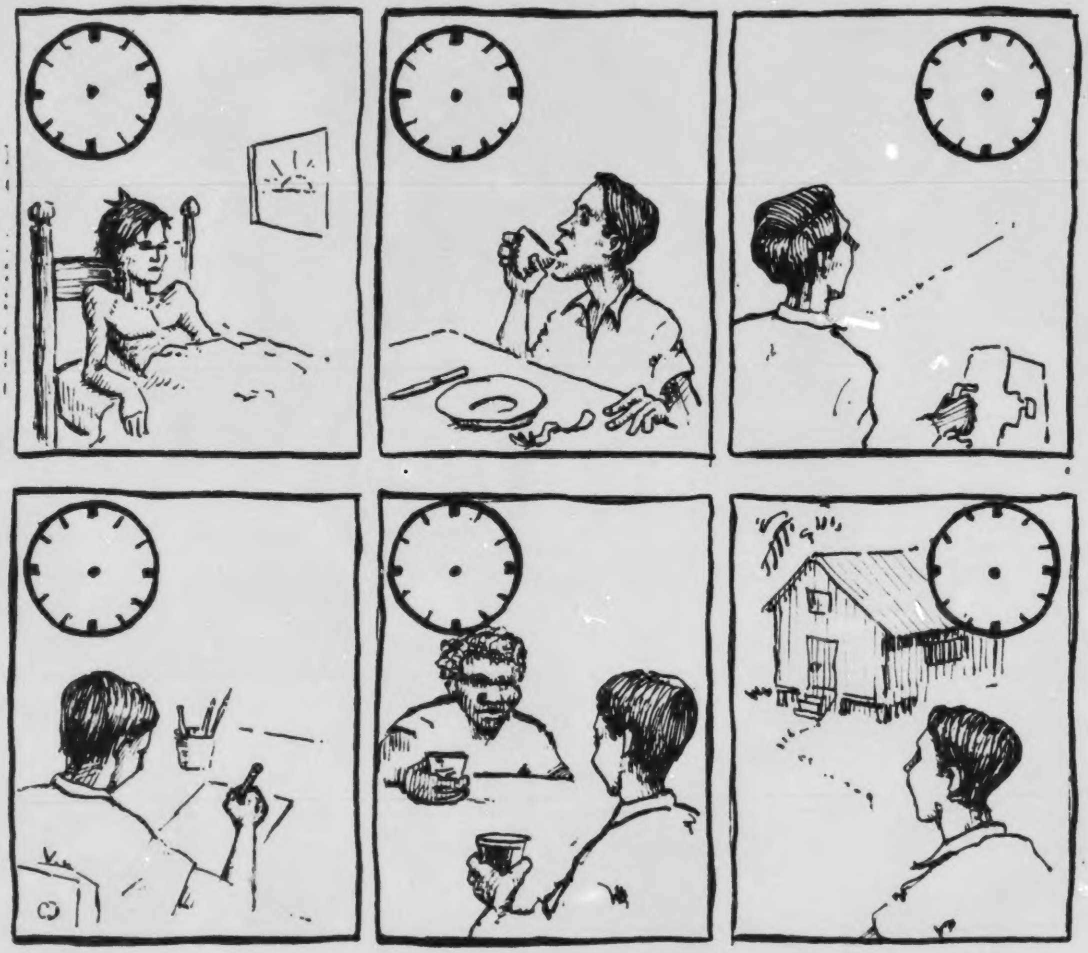
Notice people who are wearing watches in town. Find at least three occasions to go up to a stranger and ask the time.

GUDFALA DEI: TOKTOK ABAOTEM WANEM HEM I KAM

Leson Ileven

BASIC MATERIAL: Recitation

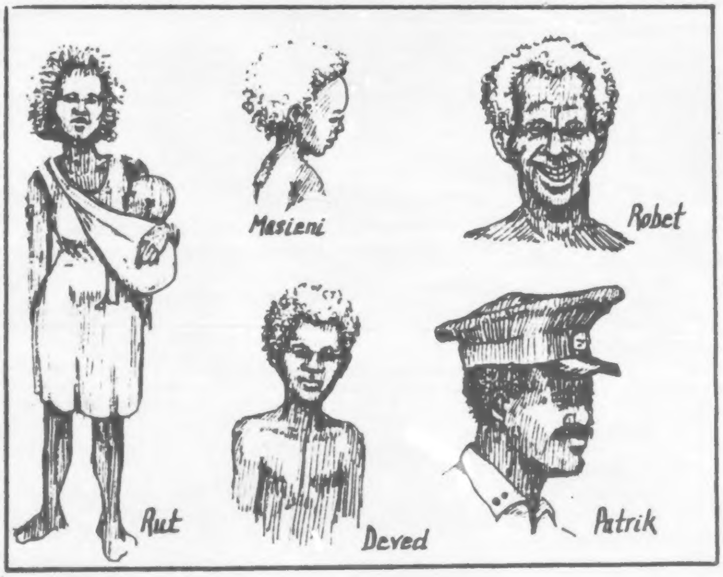
Mi wek ap long ____________.
Mi kaikai long _____________.
Mi go waka long _____________.
Mi stat waka long __________ go kasem __________.
Long _________ mi go kaikai lelebet an stori weitim fren.
Mi stat waka moa long __________ go kasem ____________.
Long ___________ mi go long hotel fo dring lelebet.
Dring finis, mi go kasem hom long _______________.



SUPPLEMENTARY MATERIAL

Classroom Activities:

1. Write a description of the daily activities of one of the characters pictured below and on the opposite page.
2. Read your description to the rest of the class. Answer any questions the class has concerning your character. Each student should read his/her description and answer questions.
3. Paraphrase the description one of your classmates has read.
4. Add more information about a character one of your classmates has described.



Vocabulary:

wek up
klok
dring
stret
tudak
kokorako
lusim
sapa
hapas
mun

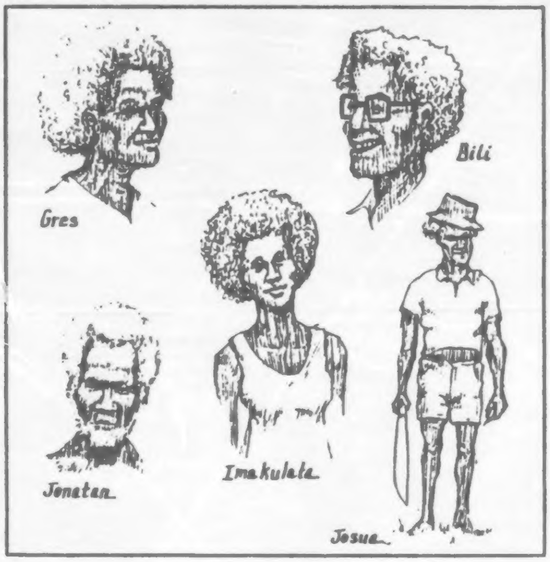
Grammar Reference:

For more practice with time phrases, study Lesson Seven of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Characters in Search of an Author

Using the Recitation in the basic material as model, describe one of the characters in the pictures below using as much of the following vocabulary as possible.

taem san i go daon
taem san i kam ap
melewan de
sapa
taem mun i kam ap
taem kokorako hem krae
taem tudak
melewan naet
taem mun go daon
long mone/aftanun/ivning



Cultural Note:

Clock time is a fairly recent concept in the Solomons and it is possible to find places where it isn't used at all but where instead the phrases found in the supplementary material are used. Even in Honiara, if someone says that they will do something or be somewhere long foa klok, it might mean 'when the afternoon work is finished,' rather than 'at 4 o'clock'. Relax and enjoy it. Nothing is so important that it can't wait while you exchange a few pleasantries with a friend.

AT A PUBLIC BAR: DAYS AND DATES

Lesson Twelve

Objectives:

1. At the end of the basic material, you should be able to use days and dates in your conversation, as well as master the use of future marker bae.
2. At the end of the supplementary material, you will have reviewed the use of locational phrases, questions about actions, the use of greetings, in addition to the material covered in the basic material of this lesson.

Translation:

A man from Tikopia meets Francis at Quan Chou Public Bar.

Francis: Hey, friend. When did you get here?

Ariki: I just came on Monday.

Francis: Did your wife come too?

Ariki: She'll come on Saturday.

Francis: Tell me, will you two stay until the Fourth of next month?

Ariki: My wife will go back around the middle of the month.

Francis: Oh, that's good. Can you come to my house Sunday?

Ariki: Thank you friend. I'll see you Sunday then.

Classroom Activities:

1. Practice the dialogue.
2. Practice the dialogue using the words in the list. Be sure that the chronology in your dialogue makes sense.
3. Fill in the calendar in this lesson with the dates of last month, this month, and next month. Practice reading off the dates as your teacher or fellow classmate points to them.
4. Change the dialogue so that it is a conversation between two women. What language in the dialogue needs to be changed? What about the setting?

LONG PABLIK BA: DE AN DET

Leson Twel

BASIC MATERIAL: **Cummings' Device**

Wanfala man long Tikopia hem i mit weitim Franses long Kwan So Pablik Ba.

Franses: Hei, Soa. Wataem nao yu kam?

Ariki: Mi jas kam long Mande nomoa.

Franses: Ma waef blong yu hem i kam tu?

Ariki: O, baebae hem i kam long Sarere.

Franses: Waswe, baebae yutufala stap go kasem Namba Foa long neks mans?

Ariki: Waef baebae hem i go baek melewan long mans ia. Mi nomoa baebae stap go kasem Namba Ten long neks mans.

Franses: O, hem i gud. Yu save kam long haos blong mi long Sande?

Ariki: Tanggio, Di. Baebae mi lukim yu long Sande nao.

Tiusde
Wenesde
olketa wik en nomoa

namba foa long Septemba
namba tri long Disemba
namba twel long Eprel

Evaluation Activity: Go into town and in Pijin make an appointment to meet with someone at a future time. Some suggestions are:

a) with a shopkeeper to buy something you have looked at but don't have the money for;

b) with a person in one of the ministries to discuss the resources available there that are related to the work you are doing;

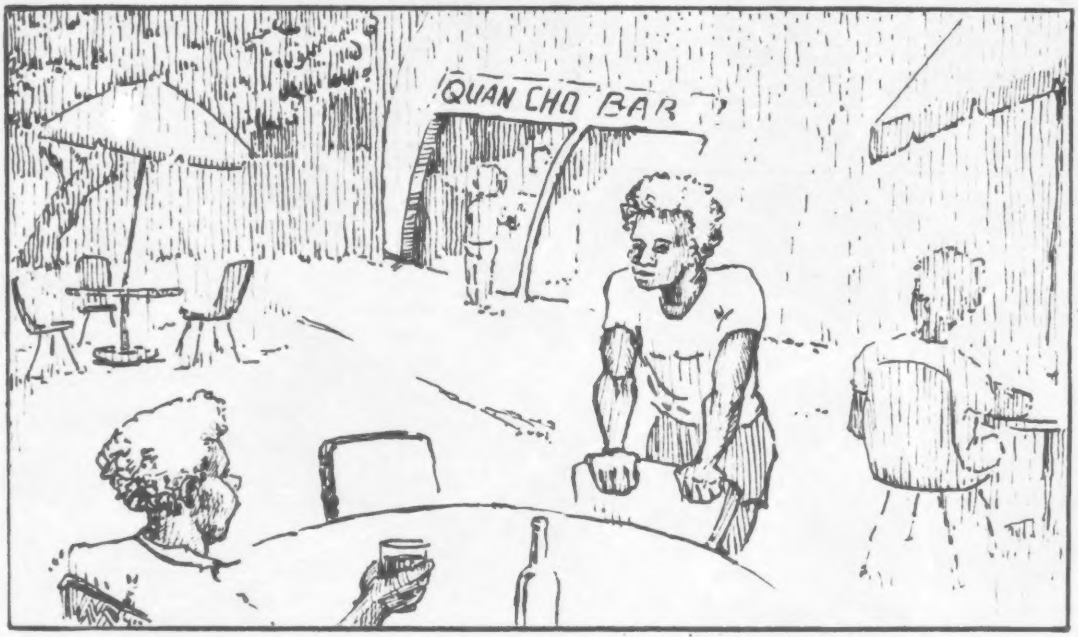
c) with a Solomon Islander friend to go to a movie, have him/her over for dinner, go picnicking, etc.

Follow-up Activity: Over the next twenty-four hours, keep a log of the occasions on which you hear an appointment being made. How specific are people concerning time when they make these appointments? Write down the time phrases you hear, who used them to whom and for what kind of appointment.

SUPPLEMENTARY MATERIAL

Classroom Activities:

1. Write out your dialogue in which you meet a friend and invite him/her to your house. Be sure to specify who your friend is and where you meet.
2. With a classmate, act out your dialogue for the class.
3. Discuss with the class (preferably in Pijin) the appropriateness of the language and setting for the characters involved.



Vocabulary:

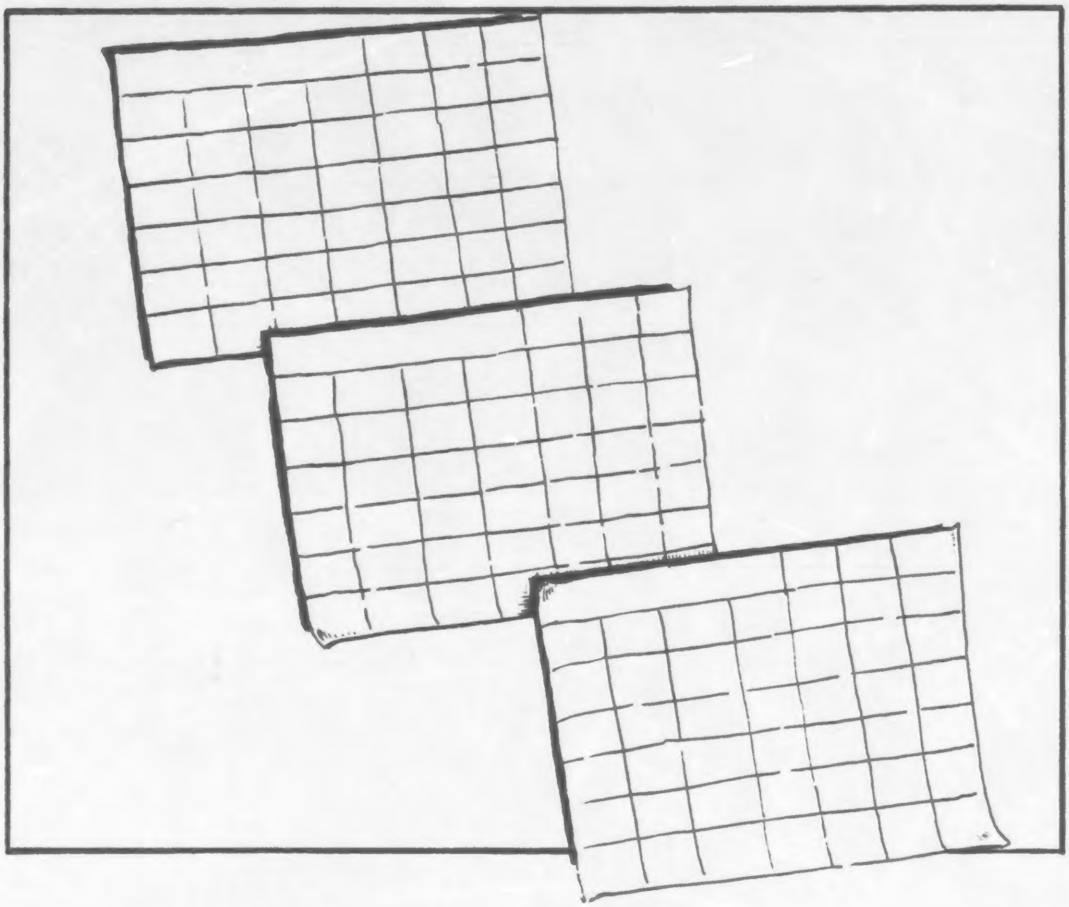
Januare
Febuare
Mas
Eprel
Mei
Jun
Julae
Agus
Septemba
Oktoba
Novemba
Disemba
waef
pablik ba
Soa
Di

Grammar Reference:

1. For an explanation of the uses of bae and of days and dates, see Lesson Seven of the Grammar Handbook.
2. Go kasem in this lesson can be translated as 'until'. For an explanation, see Lesson 23 of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Constructalog

Construct a dialogue between yourself and a friend who you happen to meet in a restaurant or public bar.



Cultural Notes:

1. Soa is a form of address used by and with people from Tikopia. Literally, it means 'friend'.
2. Di, from Kwara'ae di'i 'cousin', is used as a friendly form of address.

PART TWO:

MAKING YOUR WAY AROUND HONIARA

The following is another excerpt from the book Language Acquisition Made Practical by E. Thomas and Elizabeth S. Brewster. Read through the passage and keep it in mind as you work through the first section of this book, especially when you get to the Evaluation Activities.

As you communicate during this week, you will progressively demonstrate to those in the community that you are indeed learning to speak their language. This will reinforce the establishment of your learner role.

If you are making steady progress, most people will continue to be receptive to you, and will let you practice your new language with them. Some will even eagerly look forward to your daily visit. You should encourage them to help you correct your mistakes. Indeed, every native speaker of your new language may be able to give you some help in your language learning. You should try to cultivate as many of these helpful relationships as possible. Try to spend at least two hours out today communicating with a wide variety of people.

We can assure you that it is impossible to talk with up to thirty people in communication time without returning with a tremendous sense of accomplishment. Go try it -- you'll see.

CONCERNING WHEN TO USE PIJIN

Lesson Thirteen

Objectives: At the end of this lesson you should be able to make decisions concerning when and where Pijin is appropriate.

Translation:

Mike: Hey, Francis. I'm worried about something.

Francis: What are you worried about, friend?

Mike: The people I work with always talk to me in English.

Francis: Well, that's nothing.

Mike: But when they talk among themselves, they talk in Pijin. Why don't they speak Pijin to me?

Francis: Maybe they think you don't know Pijin. If you want to speak Pijin, you have to tell them. Your friends think you only know how to speak English. And if they speak to you in Pijin, you'll think they're hicks.

Mike: Oh, I see. Next time I'll do what you say and maybe they'll talk to me in Pijin.

Classroom Activities:

1. Study the dialogue and act it out.
2. Answer the questions following the dialogue.
3. Have you ever had an experience like Mike's? Discuss it with the class (in Pijin, if you can).

ABAOTEM WEA FO TOK LONG PIJIN

Leson Totin

BASIC MATERIAL: Mini Drama

Maek: Hei, Franses. Destaem mi wari tumas long wanfala samting.

Franses: Waswe yu fil olsem, kamban?

Maek: Olketa fren long Solomon mi waka weitim olketa, evritaem olketa i toktok long mi long Inglis.

Franses: Hem i samting nating nomoa ia.

Maek: Bat evritaem olketa i toktok seleva, olketa i tok long Pijin. Waswe olketa no tok Pijin long mi?

Franses: Ating olketa i tingting yu no save Pijin. Sapos yu laek fo tok Pijin, yu mas talem olketa nao. Olketa fren blong yu tingting yu save tok long Inglis nomoa. An sapos olketa i tok long yu long Pijin, bae yu ting olketa i bus kanaka.

Maek: O, mi save. Neks taem baebae mi duim wanem yu talem an ating olketa bae i save stori long mi long Pijin.

a. Maek hem i wari?
b. Waswe hem i wari?
c. Franses hem i wari tu?
d. Waswe fren blong Maek no tok Pijin weitim hem?
e. Sapos Maek laek fo tok long Pijin, wanem nao hem i mas duim?
f. Maek no save tok long Pijin ia?
g. Hem i save tok long Inglis o nomoa?
h. Hem wande tok long Inglis weitim fren blong hem? Waswe?
i. Sapos olketa fren blong Maek tok long Pijin long hem, ating hem i tingting wanem?
j. Neks taem bae Maek hem i duim wanem?

Follow-Up Activity: Interview one of your Solomon Island friends (of course, in Pijin) to find out what language - Pijin, English, or his/her native language he/she uses in the situations with the people listed in the chart below. Fill in each cell of the chart with either P, E, or N. Report back to class on your findings.

Socio-Topical Matrix

	Greetings	Daily Activities	School/Work Affairs	Information Seeking/Giving	Jokes, etc.
Spouse or special friend					
Your own children					
Other small children					
Colleagues					
Clerks in Gov't office					
Store clerks, taxi drivers					
Strangers					

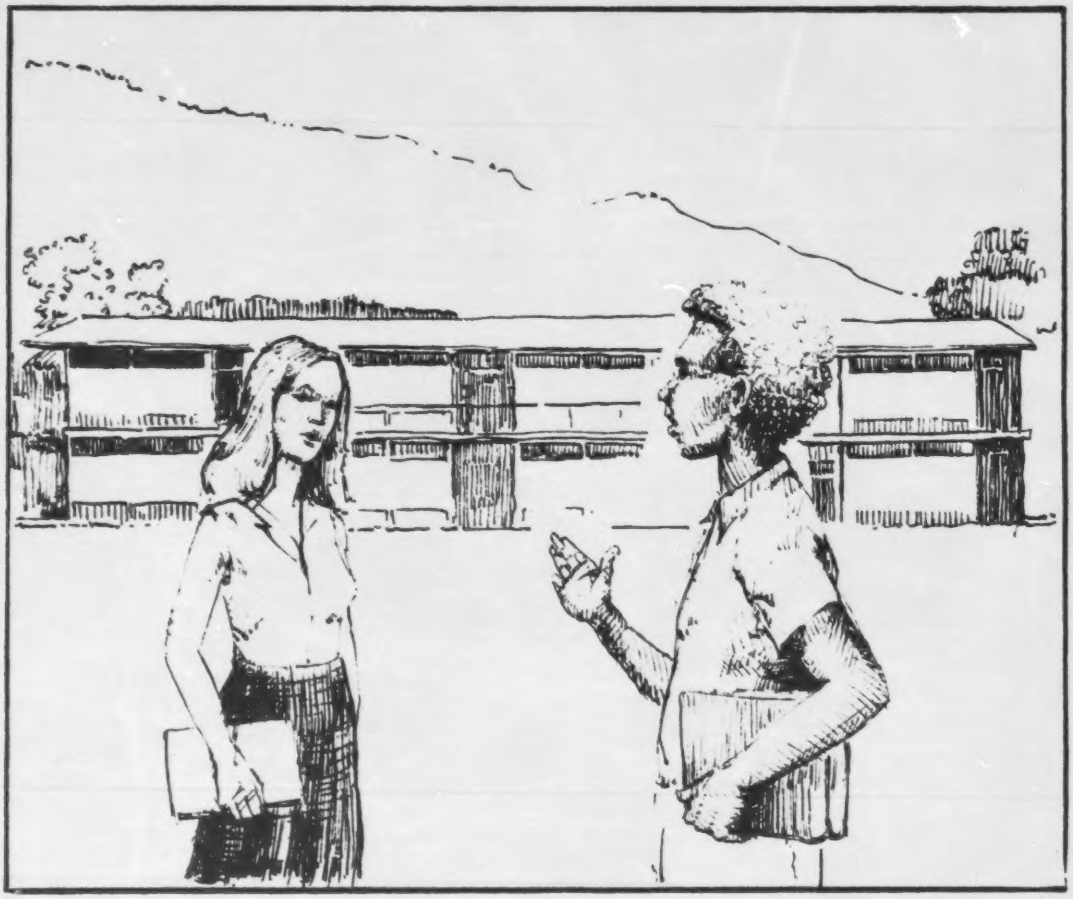
(Adapted from Earl W. Stevick, Adapting and Writing Language Lessons, Washington, D.C.: Foreign Service Institute, 1971)

Cultural Note:

Most Pijin speakers will be happy, even flattered, to speak Pijin with you if they know you really want to speak it. Because Pijin was banned in the schools during the British colonial period, there are those who feel it is not appropriate for a school situation. In fact, Pijin is spoken in just about every imaginable situation in the Solomons, even in Parliament. Still, you may find it necessary to be sensitive to Solomon Islanders' individual attitudes toward Pijin.

Grammar Reference:

Look at all of the occurrences of long, fo, and weitim. Can you give accurate translations? For practice with these words, see Lesson 12 of the Grammar Handbook.



Classroom Activities:

1. Study and act out the dialogue.
2. Use the new vocabulary words in sentences.

Evaluation Activity:

Discuss the following questions:

a. Waswe hedmasta long skul blong Gloria hem i no tok Pijin weitim hem?

b. Rison hem i olsem rison blong fren blong Maek?

c. Sapos yu tis long skul blong Gloria, yu bae duim wanem?

SUPPLEMENTARY MATERIAL: Dialogue for Study and Discussion

Sau: Hei, Gloria. Waswe yu luk sore?

Gloria: Samtaem mi tingting mi kanduit fo duim eni gudfala samting fo yufala long hia.

Sau: Waswe, Tio? Wanem yu minim?

Gloria: O, tude mi go long ofis blong hedmasta an mi tok go long hem long Pijin. Bat hem nating luk hapi nomoa an hem i ansarem mi long Ingglis. Nao hed blong mi tudak nao.

Sau: Samfala long mifala i olsem nao ia. Ating man ia hem i no wandem yu fo toktok long Pijin long skul ia.

Gloria: Bat wea nao mi save yusim Pijin?

Sau: Ating wanfala gud wei nomoa yu lukluk long olketa Solomon fren hu waka weitim yu an yu yusim Pijin olsem olketa.

Gloria: Oraet. Destaem bae mi lukluk long olketa fren blong mi nao.

Vocabulary:

evritaem
Ingglis
ating
ting (tingting)
sapos
laek

bus kanaka
luk
sore
samtaem
kanduit

enikaen
minim
hedmasta
hapi
hed

ON THE ROAD: HOW TO ASK DIRECTIONS

Lesson Fourteen

Objectives: At the end of this lesson you should be able to ask for and give directions.

Translation:

Gloria: Hey, Mister I want to go to the Town Ground. How do I get there?

Man: Go up this road until you get to Mendana Self Service. Do you know Mendana Self Service?

Gloria: I know. When I get there, which way do I go?

Man: From there, you turn left and follow the road past the post office.

Gloria: I know the post office. But where's the Town Ground?

Man: It's across the street from the G Club. You can't miss it.

Classroom Activities:

1. Study the dialogue and practice the various versions.
2. Write out the dialogue in a narrative form as a set of directions to get to a specific place.

Evaluation Activities: Choose from the dialogue one of the locations that you are unfamiliar with. Then go out and ask someone how to get there. Trace your path on the map in this lesson.

LONG ROD: HAO FO ASKEM WEI

Leson Fotin

BASIC MATERIAL: Cummings' Device

Gloria:	Hei man. Mi wande go long Taon Graon. 1 Hao nao bae mi kasem long we?
Man long Rod:	Yu faloem rod ia go kasem Mendana Self Savis. 2 Yu save Mendana Self Savis? 2
Gloria:	Mi save. Taem mi kasem long we, mi tan go long wea moa?
Man:	From we, yu tan left an faloem daon rod go 3 go winim pos ofis. 4
Gloria:	Pos ofis mi save. Bat wea nao Taon Graon? 4 1
Man:	Hem i stap long nara saed long rod long G Klab. Yu kanduit misim. 5

1	2	3
pos ofis	Turis Ofis	raet
Kai Ba	A.N.Z. Beng	
Hae Kot	Solomon Mota	
Namba Naen	Ofis blong Pis Kop	
Haebiskas Hotel	Desfala niu ofis	

4	5
Kamanwel Beng	Gavman Haos
waf	Kastom Haos
pos ofis	Ofis blong Sif minista
Kamuniti Senta	Losan Tama
Haosing Atoriti	Kalabus

SUPPLEMENTARY MATERIAL: Constructalog

Classroom Activities:

1. In pairs write out dialogues for asking directions.
2. Each pair of students act out the dialogues you have written.
3. Put the names of the places listed in the basic materials on slips of paper and put them in a hat. Students take turns drawing names from the hat and then asking fellow students how to get to that place. Assume you are starting from the Peace Corps office in front of the Mendana Hotel, or some other equally familiar spot.
4. Write one sentence for each of the new vocabulary words in this lesson.

Follow-up Activity: Take a walking tour to a part of Honiara that you haven't been to yet. Take notes on how you got there and on any interesting observations you made along the way. Come to class tomorrow prepared to describe to the class the tour you took.

Vocabulary:

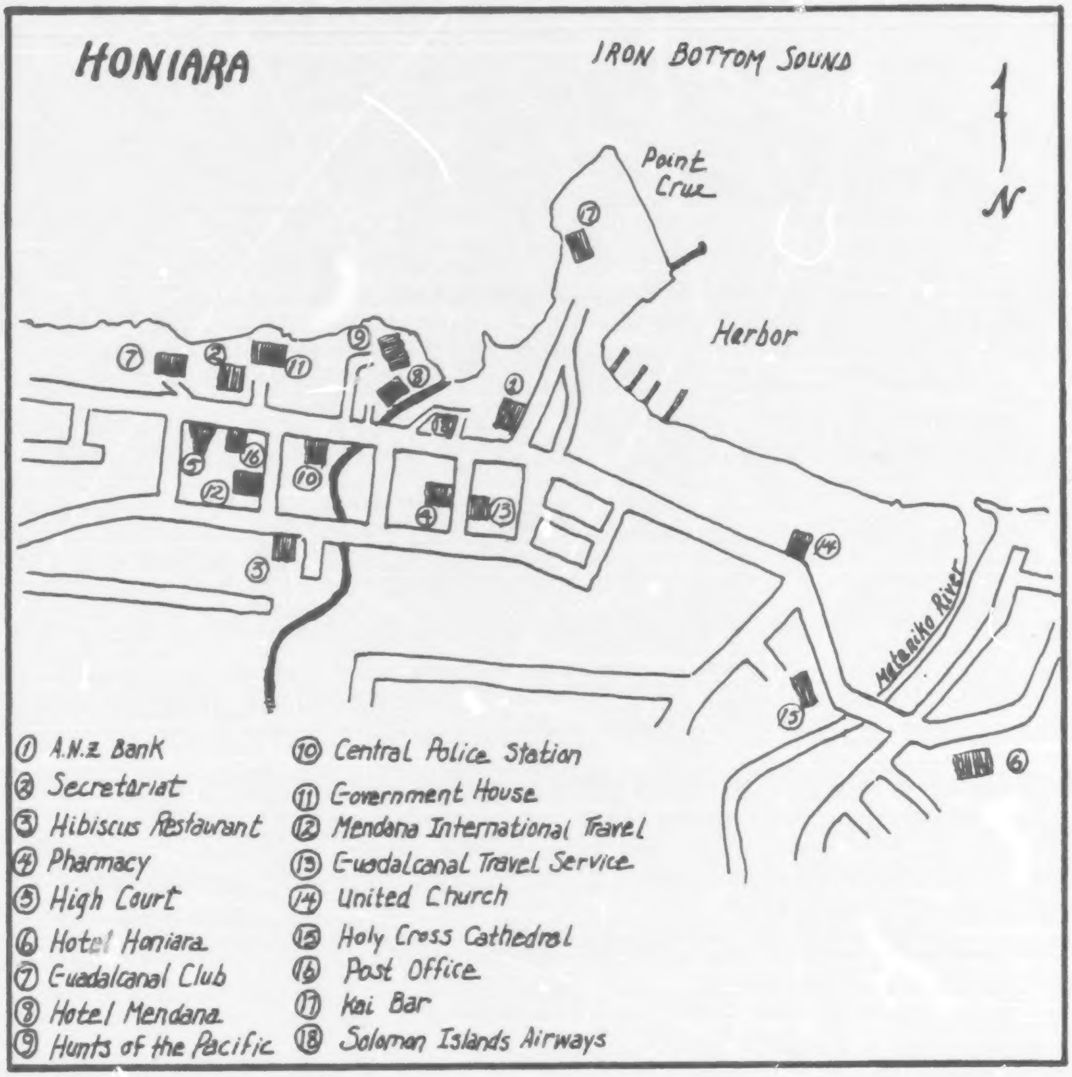
faloem
tan
from
nara
misim
left
raet
kalabus
waf
we

Grammar References:

1. If you still need practice with locational phrases, see Lesson Eight of the Grammar Handbook.
2. Go through the dialogue in the basic material and find as many of the directional verbs with go and kam as you can. Notice how they are used. For an explanation and practice of the grammar point, see Lesson Nine of the Grammar Handbook.
3. In the third to the last sentence, winim means 'past' and is not a comparative form.

SUPPLEMENTARY MATERIAL: Constructalog

Using the dialogue in the basic material as a model and the map below to help you, construct a dialogue between one person asking directions and a person in the street.


HONIARA
IRON BOTTOM SOUND
N
Point Cruz
Harbor
Mataniko River
① A.N.Z. Bank
② Secretariat
③ Hibiscus Restaurant
④ Pharmacy
⑤ High Court
⑥ Hotel Honiara
⑦ Guadalcanal Club
⑧ Hotel Mendana
⑨ Hunts of the Pacific
⑩ Central Police Station
⑪ Government House
⑫ Mendana International Travel
⑬ Guadalcanal Travel Service
⑭ United Church
⑮ Holy Cross Cathedral
⑯ Post Office
⑰ Kai Bar
⑱ Solomon Islands Airways

AT THE POST OFFICE

Lesson Fifteen

Objectives:

1. At the end of the basic material you should be able to ask postage rates and buy aerograms in Pijin.
2. By the end of the supplementary material you should be able to discuss postage rates for a variety of types of mail and the length of time it takes for delivery.

Translation:

Mike: I'd like to send some letters to America.
Postman: All right.
Mike: How much will it cost me?
Postman: If you use what's called an aerogram, it will be only twenty cents. But if you use an envelope like this, it's thirty-five cents.
Mike: Okay. I'll buy three aerograms.
Postman That'll be sixty cents. Thank you very much.
Mike: Thank you.

Classroom Activities:

1. Memorize the dialogue.
2. Act out the dialogue in pairs.
3. Ask your teacher or your fellow students as many questions as you can about the dialogue.

   For example: Wanem nao Maek wande sendem?
   Maek wande sendem leta long wea?
   Maek no sendem poskad ia?
   etc.

4. Tell the class what happened in the dialogue in a narrative form using the third person.

   For example: Maek hem i go long pos ofis bikos hem i wande sendem leta long Merika. Hem i askem pos man haomas nao bae hem kostem hem. etc.

Evaluation Activity:

After class today, go to the post office and mail a letter or post card home. (It's probably about time for you to send them a letter anyway.) Use Pijin. What was the response of the postman? Did you have any trouble making yourself understood? How did you feel using Pijin in a place like a post office?

LONG POS OFIS

Leson Fiftin

BASIC MATERIAL: Dialogue for Memorization

Maek: Mi wande sendem samfala leta long Merika.
Pos man: Hem i oraet.
Maek: Haomas nao bae hem kostem mi?
Pos man: Sapos yu yusim wanem olketa i kolem erogram, baebae hem twenti sen nomoa ia. Bat sapos yu yusim deskaen envelop, baebae hem toti faev sen ia.
Maek: Oraet. Bae mi baem trifala erogram.
Pos man: Hem i siksti sen. Tanggio tumas.
Maek: Tanggio.

Cultural Note:

You will probably hear ex-patriates using English in the post office. But there is no need to feel that you are being foolish or condescending by using Pijin. While most, if not all, of the employees there are fluent in English and Pijin, your use of Pijin will indicate to them that you are willing to meet them at least half way linguistically in their own country.

SOLOMON ISLANDS
6c
SOLOMON ISLANDS
5
SOLOMON ISLANDS
Albrecht Durer
ER
SOLOMON ISLANDS 35c
SOLOMON ISLANDS 6c
ER
SOLOMON ISLANDS

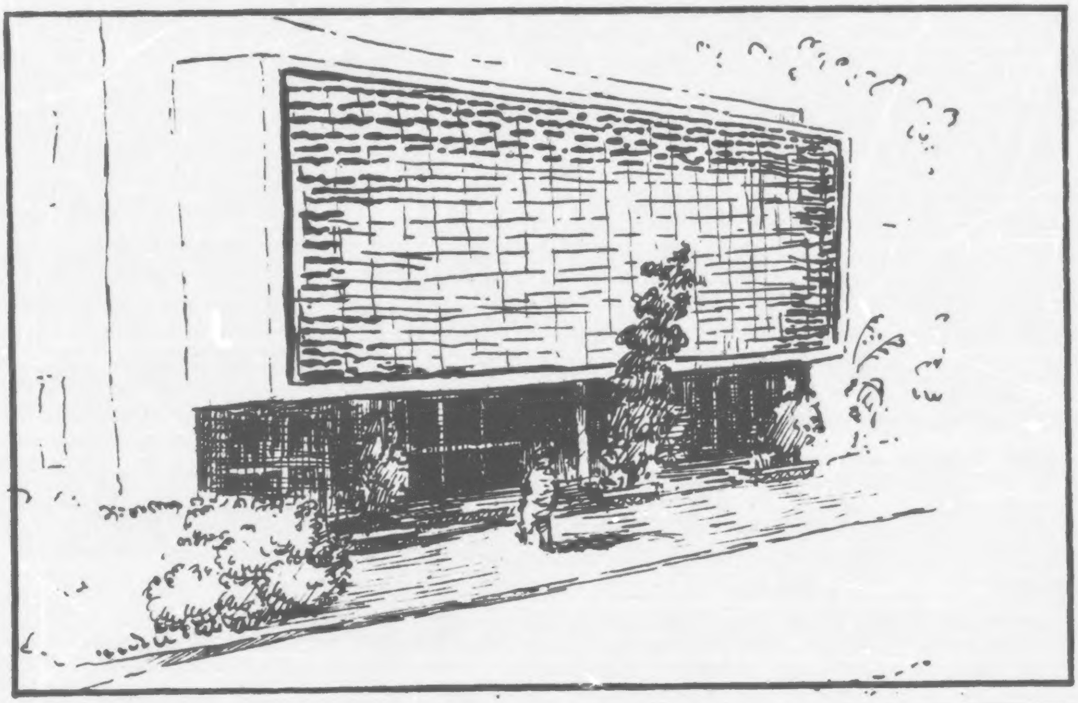
SUPPLEMENTARY MATERIAL: Cummings' Device

Classroom Activities:

1. Study the dialogue in the Cummings' device and act it out.
2. Memorize the new vocabulary words.
3. Extend and expand the dialogue by buying more stamps, aerograms, etc. and by mailing more things to more places.

Vocabulary:

sendem
leta
envelop
baem
erogram
sen
kostem
Mae wad!
eamel
sip
poskad
pasel
kes
katen
ova



Grammar Reference:

Notice the use of numbers in this lesson. For an explanation and practice, see Lesson Ten of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Cummings' Device

Gloria: Mi wande sendem desfala $\underset{1}{\underline{\text{leta}}}$ long $\underset{2}{\underline{\text{Merika}}}$.

Pos man: Hem i oraet.

Gloria: Haomas nao bae hem kostem mi?

Pos man: Sapos yu sendem long eamel, baebae hem i kostem yu $\underset{3}{\underline{\text{toti-faev sen}}}$ fo sendem wanfala.

Gloria: Sapos mi sendem tude, wataem nao bae hem kasem long we?

Pos man: O, bae hem i tekem $\underset{4}{\underline{\text{foa o faev dei nomoa}}}$.

Gloria: Sapos mi sendem long sip, haomas taem nao bae hem i tekem?

Pos man: O, long sip, bae long taem lelebet. Ating $\underset{5}{\underline{\text{kolsap siks wik}}}$.

Gloria: Mae wad! Oraet, bae mi sendem long eamel.

Pos man: Hem i oraet. Hem i $\underset{3}{\underline{\text{toti-faev sen}}}$.

Gloria: Tanggio tumas. Baebae.

1

poskad
pasel
katen
kes

2

Inglan
Astelia
Niu Gini
Japan

3

twel sen
faev dola en eiti sen
tu dola seventi faev sen
twenti dola

4

winim wan wik
tri dei nomoa
kolsap wan wik
ova wan wik nao

5

kolsap siks wik
ova wan mans
tri o foa mans
winim siks wik
kolsap wan yia

AT THE STORE

Lesson Sixteen

Objectives:

1. At the end of the basic material you should be familiar with the vocabulary for buying and selling, be able to look at things in a store and ask prices, and know proper store behavior.
2. At the end of the supplementary material you should be able to compare shopping modes in your home country and in the Solomons, using comparative forms.

Translation:

Storekeeper: Good morning. What would you like?
Gloria: I'd like a kerosene lamp. Have you got any?
Storekeeper: Oh, plenty. They're hanging on the wall.
Gloria: How much is the big one?
Storekeeper: Only five dollars.
Gloria: Oh, five dollars is a little expensive. Can you lower the price a little.
Storekeeper: I can't. But I've got plenty of small ones.
Gloria: Show me one, please. I'll look. How much is the small one?
Storekeeper: The small ones are not really good because they aren't painted. And the wicks in them aren't very good either. Try to turn it for me to see.
Gloria: I don't like the small ones. Maybe I'd like to see the big one again. Bring it here.
Storekeeper: Here.
Gloria: Thank you. This one's a little stronger. And it's good too. I'll be able to keep plenty of kerosene in it. Maybe I'll take this one.
Storekeeper: Yes. All right. You can take some extra wicks with you too. You never know what will happen. And you have to take some extra kerosene.
Gloria: Can I buy kerosene here too?
Storekeeper: Oh, a lot of kerosene. How much do you want? One dollar? Two dollars?
Gloria: Maybe I'll take two dollars. Where do I pay? Should I give you the money?
Storekeeper: Go give it to the man over there.

Classroom Activities:

1. Practice the mini-drama and act it out in class.
2. Memorize the questions and requests in the mini-drama.
3. Write a summary of the mini-drama.

LONG STOA

Leson Sikstin

BASIC MATERIAL: Mini-drama

Stoakipa: Mone. Wanem nao yu laekem?

Gloria: Mi laekem kerosin laet. Yufala garem long hia?

Stoakipa: O, olketa staka ia. Olketa i hang long wal ia.

Gloria: Haomas nao big wan?

Stoakipa: Faev dola nomoa.

Gloria: O, faev dola hem hae tumas ia lelebet. Yu save daonem praes lelebet?

Stoakipa: Mi kanduit daonem. Bat mi garem staka smol wan lelebet ia.

Gloria: Tekem kam fastaem plis. Mi wande lukim. Smol wan bae hem save kostem haomas?

Stoakipa: Smol wan ia hem i nogud ia, bikos olketa i no peintim ia. Wik insaed hem i lelebet nogud tu ia. Yu trae fo tanem mekem mi lukim.

Gloria: Mi no laekem smol wan ia. Ating big wan nao mi wande lukim moa. Tekem kam.

Stoakipa: Hem ia.

Gloria: Tanggio. Deswan ia hem i strong lelebet ia. An hem i gud tu. Bae mi save kipim plande kerosin insaed. Ating mi tekem deswan nao.

Stoakipa: Ya. Oraet. Baebae yu save tekem wanfala ekstra wik weitim tu. Yu no save wanem baebae hem i hapen. An yu mas tekem ekstra kerosin.

Gloria: Mi save baem kerosin long hia tu?

Stoakipa: O, kerosin staka. Haomas nao yu wandem? Wan dola? Tu dola?

Gloria: Ating mi tekem tu dola. Wea nao bae mi go baem? Bae mi givim yu seleni?

Stoakipa: Yu go givim Saena longwe ia.

SUPPLEMENTARY MATERIAL: Spiel

Classroom Activities:

1. Recite your spiel to the class.
2. After each of your classmates' spiels, ask him/her questions regarding his/her spiel.
3. Write up your spiel.
4. Use each new vocabulary word in a sentence.

Evaluation Activities: Before the end of class, make a list, with the help of your teacher, of several things which you will need to buy before going to your assignment. Take the list to a store and find out (by using Pijin, of course) the most common brand names for those products and the going prices. If everyone in the class goes to a different store and then reports back to class, you may end up discovering a bargain or two.

Cultural Notes:

1. Although Gloria asks if the storekeeper can lower the price, bargaining is never done in stores in the Solomons. Even in the marketplace everything has a set price. The only time bargaining is somewhat acceptable is when buying carvings and other souvenirs.
2. When buying equipment such as kerosene lanterns for use in the bush, be sure that you take an extra couple of whatever can break or wear out because replacement parts are extremely hard to get outside of Honiara.

Grammar Notes:

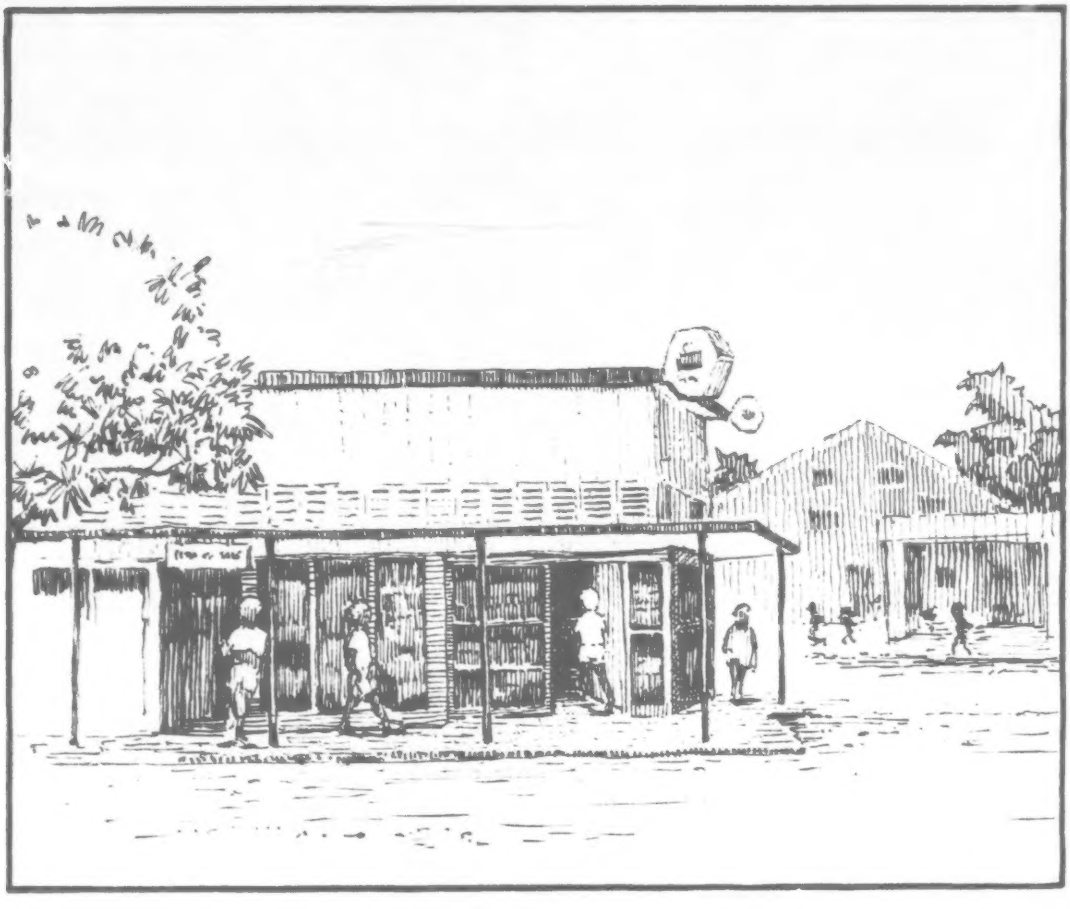
1. Notice the use of bikos in the mini-drama. For practice in expressing cause and effect, see Lesson 13 of the Grammar Handbook.
2. There are several occurrences of save and kanduit in this material. For an explanation, see Lesson 14 of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Spiel

Using the vocabulary below, talk for 30 seconds on the similarities and differences between a typical store in Honiara and a Western department store.

Vocabulary:

kerosin
laet
hang
wal
hapen
daonem
praes
fastaem
bikos
Saena
peintim
wik
trae
tanem
strong
kipim
plande
ekstra



CHANGING MONEY AT THE BANK

Lesson Seventeen

Objectives:

1. At the end of this lesson you should be able to change money in a bank using Pijin.
2. If you do the supplementary material, you should, at the end of the lesson, be able to talk about saving money.

Translation:

Mike and Gloria went to the bank. They went inside and saw the teller. The teller saw them and asked:

Teller: Yes? Would you like to change some money?
Mike: Yes. We'd like to change some travelers' checks.
Teller: How much would you like to change?
Mike: We'd like to change fifty dollars.
Teller: For fifty U.S. dollars, you'll get $42.38.

So Mike gave the check to the teller. Then the teller gave Mike $42.38.

Classroom Activities:

1. Memorize the dialogue.
2. Practice the dialogue with your teacher or with another student, taking turns with the roles.
3. Repeat the dialogue with your partner, substituting the words listed under it.
4. With the teacher as supervisor to correct your mistakes, pair-up with another student and practice the dialogue again, this time expanding it to do one or more of the following:
    - a) The teller counts the money out as he/she gives it to Mike.
    - b) Mike asks the teller what time the bank closes this afternoon (opens tomorrow).
    - c) Both the teller and Mike use an appropriate leave-taking phrase.

SENSEM MANI LONG BENG

Leson Seventin

BASIC MATERIAL: Cummings' Device

Maek and Gloria tufala go long beng. Tufala go insaed long beng an lukluk go long tela blong beng. Tela hem i lukim tufala nao an askem tufala olsem:

Tela: Wanem nao mi save duim fo yutufala?

Maek: Mitufala wande sensem samfala travala siek 1 go long seleni blong Solomon.

Tela: Haomas nao yu laek fo sensem?

Maek: Mitufala laek fo sensem fifti dola 2 nomoa ia.

Tela: Fifti dola yu es, bai yu kasem foti tu dola an toti eit sen. 3 4

So Maek givim siek long tela. Bihaen tela givim baek foti tu dola an toti eit sen long Maek.

1

mone
dola
siek

2

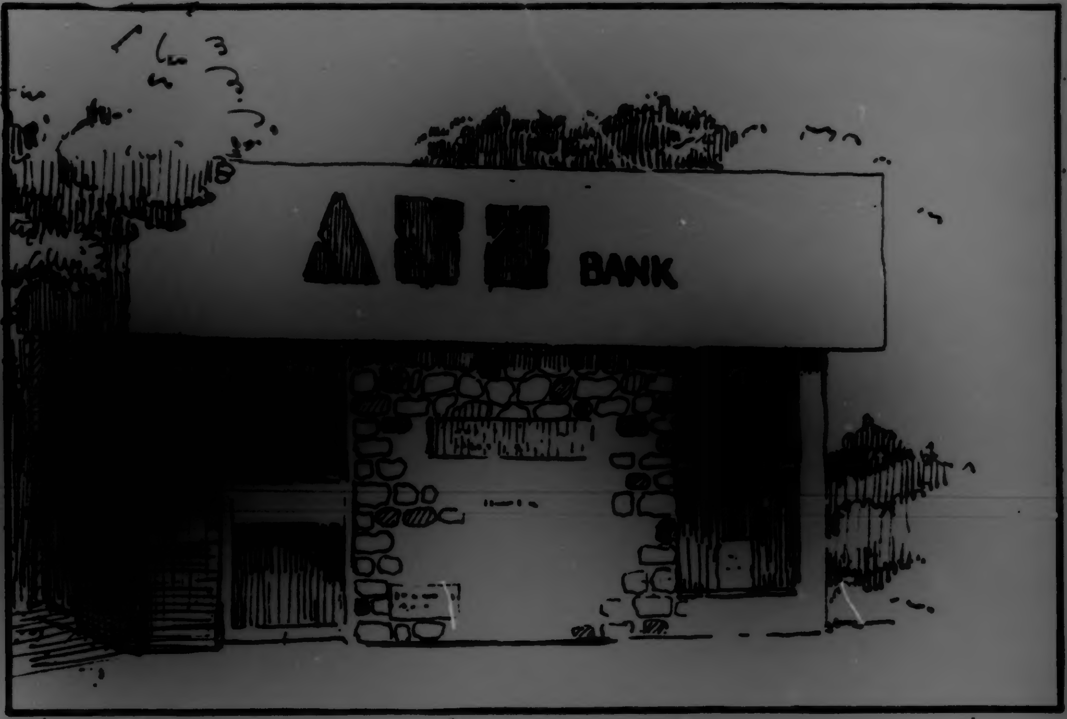
dola blong Fiji
paon
yen
frang blong Niu Hebridi

3

wan handred dola
eiti paon
ten taosen yen
faev handred frang

4

$96.25
$187.70
$35.42
$25.8

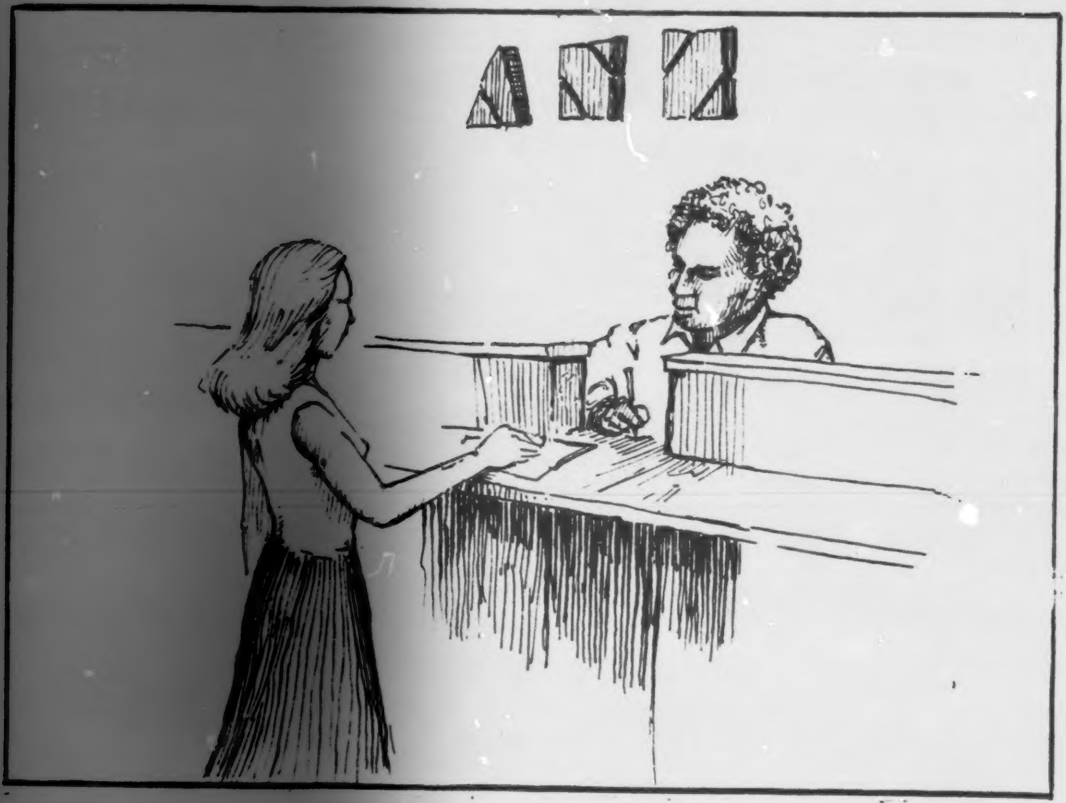


Evaluation Activity: Go into a bank and change either a travelers' check or foreign currency into Solomon Island dollars or Solomon Island dollars into the currency of your choice.

If you found this activity useful, you may want to go into a second bank and reverse the procedure. This will cost you a few cents but the practice you will get using your new language may be worth it.

Grammar References:

1. Notice the use of laek and wande in the basic material. For practice in expressing desire, see Lesson 16 of the Grammar Handbook.
2. There are several occurrences of bikos in the Supplementary Material. You can practice this type of sentence in Lesson 13 of the Grammar Handbook.



Follow-up Activity:

Compare your observations with those of other students regarding the following points:

a) Could you successfully change the money using Pijin?

b) If you couldn't, what trouble did you run into?

c) If you were successful, did you do anything special which contributed to your success?

d) What was the teller's reaction toward your use of Pijin? How did he/she show that reaction?

SUPPLEMENTARY MATERIAL: Narrative

Classroom Activities: On the opposite page is an advertisement for a bank. Look at the pictures. They tell a story. Now try to do one or more of the following:

1. With your books closed, listen to the narrative as your teacher reads it. Answer these questions:

   Waswe man namba wan hem i krangge?
   Watkaen wei no sef? Waswe?
   Man namba tu hem i putim man blong hem long wea? Waswe?
   Mani blong hem, wanem nao hem duim long beng?

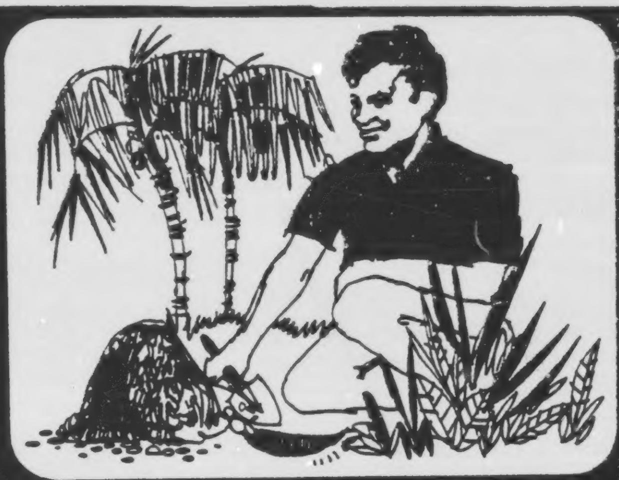
2. Again with your books closed, try to reconstruct the narrative as best you can. Remember, this is not a memorization activity so you can put the narrative in your own words.
3. Tell the story in your own words again but change the characters from man namba wan and man namba tu to you and one of your classmates.
4. There is a new vocabulary word in this section -- krangge. Can you guess the meaning from the context?
5. Use the new vocabulary listed below in sentences.

Vocabulary:

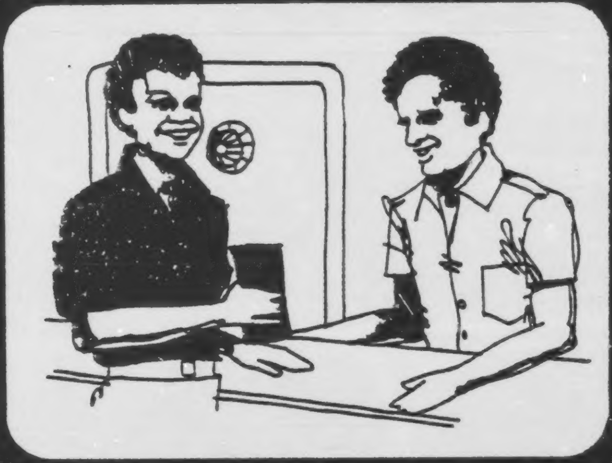
beng
tela
sensem
seleni
paon
frang
krangge
berem
deskaen
sef
faendem
waes
putim
grou
peim
hu
sevem

Cultural Notes:

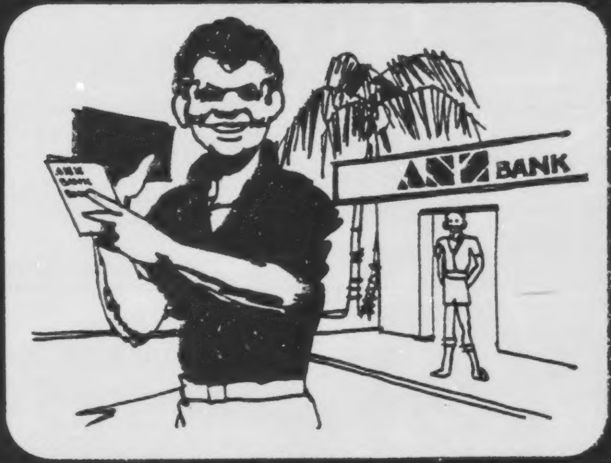
Notice that in this poster, many words are spelled differently from the way you've learned to spell them. Because of the lack of standardized, official orthography, you may find that there are several systems for writing Pijin. We will be consistent in the way we use the orthography in these materials and will follow the system used in the dictionary Pijin Blong Yumi. How would these words be spelled using that system: insaeti, ana, gorou, bilong, paem, oloketa, bank, kaini, hemi, faindim, karange?



Mania hemi karange bikos hemi berem mani bilong him. Dis kaini we hemi no sef bikos oloketa roba save faindim ana tekem.



Disfala waes man ia hemi putim mani bilong hem long ANZ Seveings Akaunt. Hemi sef.



Mani bilong hem, hemi gorou insaeti long ANZ Bank. Bank hem paem samfala mani moa oloketa kolem "Interest" long oloketa pipol hu sevem mani bilong oloketa long Bank.

ANZ BANK

ON THE ATHLETIC FIELD

Lesson Eighteen

Objectives:

1. At the end of the basic material, you should be able to use some of the language used in sports. Specifically, you should be able to tell someone to hit, throw, kick, etc. a ball to you, and that you are about to hit, throw, kick, etc. a ball to them.
2. At the end of the supplementary material, you should be able to understand (as demonstrated by the ability to answer questions) some points of soccer when explained in Pijin.

Translation:

Mike, Francis and their friend are playing with a ball on the athletic field.

Francis: Hey, Mike. I'm going to head this ball to you.
Mike: Do you think you can head it over to me?
Francis: What do you think I am? I'm a soccer player too. (Francis heads the ball to Mike)
Friend: Hey, man. You've got a head of iron! Pass the ball to me.
Mike: You ready? Here it comes.

Classroom Activities:

1. Practice the dialogue, changing the verb 'head' to others such as kick and throw.
2. Dramatize the dialogue.
3. Change the dialogue to a narrative, telling what happened first, second, etc.
4. With a fellow classmate, write your own dialogue between two or more people playing your favorite sport.

Evaluation Activity:

With the others in your class, your teachers, their friends and anyone else you can find, play soccer, baseball, basketball, or another sport this evening. Resolve before the game starts that you will all only speak Pijin. This is a sure-fire way to pick up a lot of idioms and expletives you won't find in the Grammar Handbook.

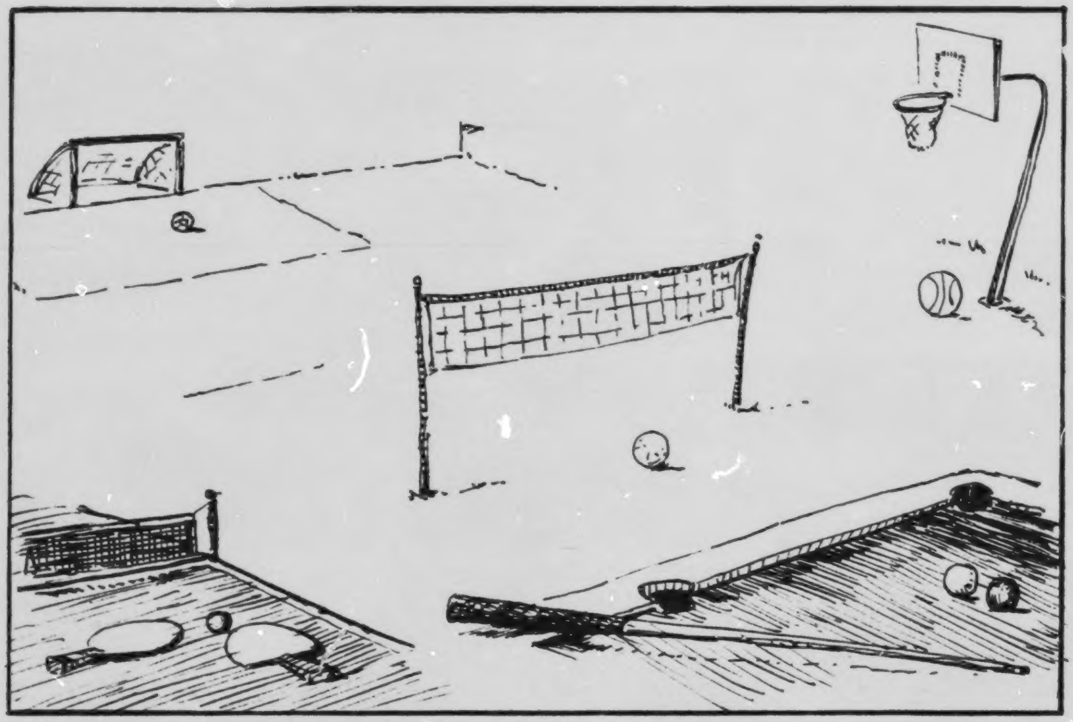
LONG PLEIGRAON

Leson Eitin

BASIC MATERIAL: Dialogue

Maek, Franses an fren blong tufala olketa i plei raon weitim bol long pleigraon.

Franses:	Hei, Maek. Bae mi hedem bol go long yu ia.
Maek:	Yu ting baebae yu save hedem bol kasem mi?
Franses:	Yu ting mi wanem ia? Mi long hem tu ia.
	(Franses hem i hedem bol go long Maek.)
Fren:	Hei, man. Hed blong yu barava aean stret nao. Pasem kam bol ia long mi.
Maek:	Yu rere? Hem go.



SUPPLEMENTARY MATERIAL: Mini-drama

Classroom Activities:

1. Listen to your teacher or a classmate read the mini-drama. Ask questions about anything you don't understand.
2. Act out the mini-drama.
3. Find someone in your class who knows how to play soccer. Ask him/her to explain more of the game to you. Ask questions when you don't understand.
4. Label the soccer field diagram.

Cultural Notes:

Playing games and sports is one of the best accesses available to you to Solomon Islands languages and cultures. If you show an interest in learning the games Solomon Islanders play and take the time to learn them, you will find that you have one more topic of conversation to share with your Solomon Island counterparts. This will lead to a more rewarding stay for you in the Solomons.

Grammar References:

1. In the basic material, Mike uses the word save to question Francis' ability. For practice with expressing ability, see Lesson 14 of the Grammar Handbook.
2. In the supplementary material, Francis uses the word mas to express obligation. To practice expressing this concept, see Lesson 15 of the Grammar Handbook.

Follow-up Activity: Interview some of your Solomon Island friends to find out what the favorite sports are, the names of the teams and the popular players. When and where are athletic events held? Do spectators cheer and chant? Is there an admission fee?

LESON EITIN — LONG PLEIGRAON

Franses hem i stori weitim olketa pikinini long tim wea hem i lanem.

Franses: Tude mi wandem yumi stori lelebet abaotem samfala samting long futbol.

Eta: Wanem nao olketa samting ia?

Franses: Wei fo pasem bol and olketa rul blong futbol. Nao yu save askem mi long eni kwestin long olketa samting ia.

Oru: Sapos mi laek fo pasem bol go long man blong mi hem i stap kolsap nomoa, watkaen kik nao mi save duim?

Franses: Hem i moabeta fo yu fo kik isi nomoa, no gud yu kikim bol bigfala nao hem go aotsaed.

Hai: Waswe, sapos wanfala bol i kam long ea an plande pipol resis go fo takem, wanem nao gud wei fo tekem bol?

Franses: Gud wei nao, yu ran go an jam fo hedem bol go long man blong yu, bat yu mas no holem sote o hitim fes blong man o puspus long pipol taem yu hedem bol.

Eta: Waswe nao hem i tambu fo duim olsem?

Franses: Bikos deskaen nao rul blong soka.

Rua: Wanem moa wanfala rul olsem?

Franses: Taem man hem tekem bol, yu no kikim leg blong hem o kik bihaenem hem. Yu no hanbol tu. Goikipa nomoa save holem bol. An yu mas no ovabae.

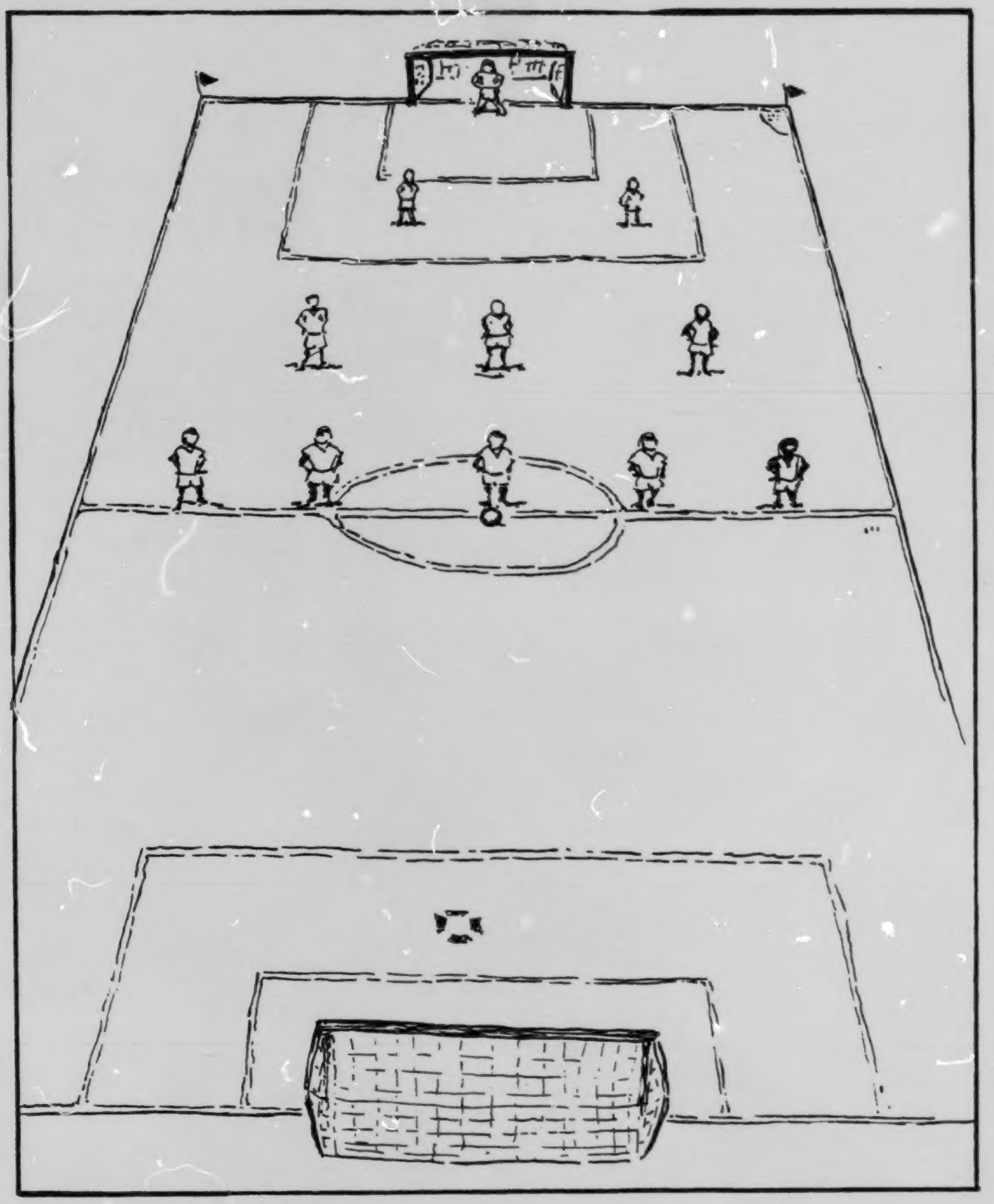
Hai: Wanem nao ovabae?

Franses: Sapos yu stap bihaenem olketa fulbaek blong narafala tim taem man blong yu pasem go bol go long yu, hem nao ovabae.

Oru: Mi wande save, wanem nao gol kik?

Franses: Sapos bol hem go ova long laen blong saed wea olketa gol pos i stap, hem minim tufala samting save hapen. Eniwan save talem yumi fastaem?

PLEIGRAON



LESON EITIN LONG PLEIGRAON

Eta: Hem i minim sapos man blong narafala tim hem i kikim bol go aotsaed long laen ia, deswan hem i gol kik ia, an baebae fulbaek o golkipa nao save kikim go bol long melewan pleigraon.

Franses: Hem nao ia. Waswe, long mektu samting hu nao save talem yumi?

Rua: Sapos wanfala man hem i kikim bol an bol i go aotsaed long gol laen blong hem seleva minim deswan hem kona bol an nara tim bae olketa i duim kona kik nao.

Hai: Samfala taem, mi tingting refri hem raverave bikos wantaem wanfala man long nara tim hem i kikim bol go aotsaed long laen long saed an mi go torowe bol go insaed long olketa man blong mi bat refri hem wesal kam nao.

Franses: Eniwan hem save talem long yumi, waswe nao refri hem i duim olsem?

Oru: Ating refri duim olsem bikos yu no torowe bol ovarem hed blong yu ia.

Franses: Gud. Hem i tru ia. Sapos yu torowe bol long enitaem, yu mas torowe ovarem hed blong yu nao. Oraet neks taem bae yumi toktok moa long wei yu save plei olsem wanfala tim.

Vocabulary:

tim
lanem
abaotem
pasem
rul
kik(im)
moabeta
isi

ea
resis
jam
sote
hitim
fes
puspus
tambu

soka
leg
hanbol
golkipa
gol kik
ovabae
fulbaek
gol pos

pleigraon
plei
kona bol
kona kik
refri
raverave
torowe
wesal

CALLING A DOCTOR

Lesson Nineteen

Objectives:

1. At the end of the basic material, you should be able to make telephone calls within Honiara in Pijin.
2. At the end of the supplementary material, you should be able to call other areas of the country using a wireless telegraph.

Translation:

Mike is calling the hospital because he is not feeling well.
The telephone there rings.

Nurse: Hello. Honiara Hospital.
Mike: Hello. This is the Peace Corps Office. I'd like to see a doctor.
Nurse: What's wrong with you?
Mike: I have a sore back.
Nurse: All right. Give me your name, please.
Mike: My name is Mike Johnson.
Nurse: Good. Come tomorrow around one o'clock.
Mike: That's fine. Thank you.
Nurse: O.K. Goodbye.

Classroom Activities:

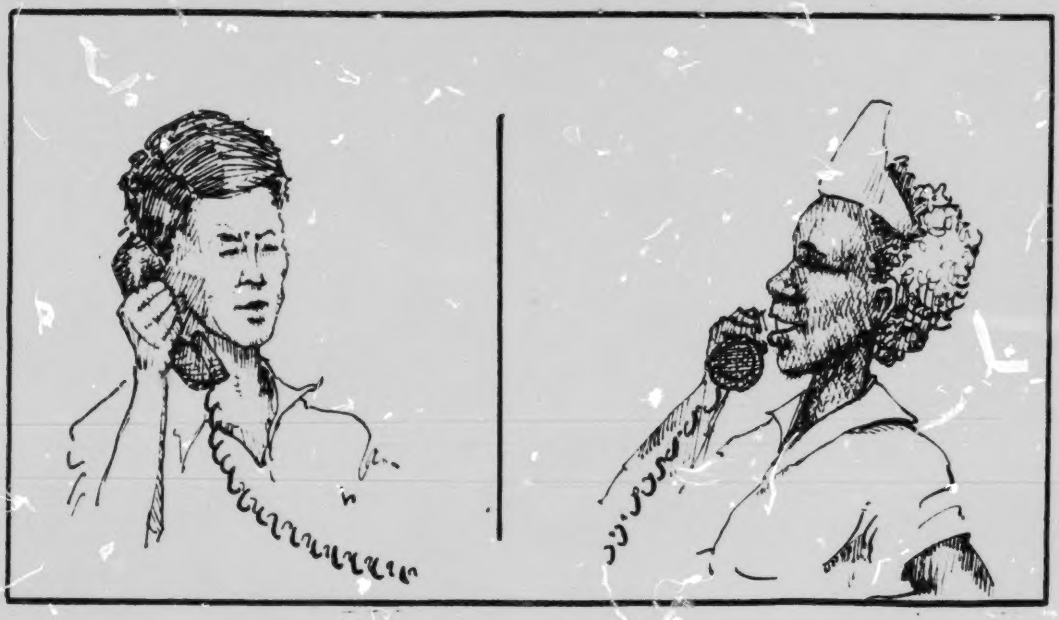
1. Memorize the dialogue.
2. Practice the dialogue, changing the location of the caller, the sickness, and the time to visit the doctor. For names of other ailments, see the vocabulary list in Lesson 20.
3. Retell the dialogue in the third person, telling the class first what the nurse said, then what Mike said, etc.
4. Expand the dialogue by changing the situation to any of the following:
    a. You call a friend at his/her home and the spouse answers.
    b. You call one of the hotels and ask for a friend of yours who is staying there.
    c. You call a store to find out if they have something you want to buy.
    d. You call one of the ministries to make an appointment to see the Permanent Secretary.
5. Write a summary of the dialogue in the third person.

Evaluation Activity:

Make a phone call in Pijin to do one of the following:
a) reserve a table at a restaurant;
b) ask a storekeeper whether a piece of merchandise is in stock and its price; or
c) make an appointment with someone at one of the ministries.

KOL LONG DOKTA

Leson Naentin



BASIC MATERIAL: Dialogue for Memorization

Maek hem i kolem Namba Naen bikos hem i sik lelebet. Telefon hem i ring long we.

Nas: Halo. Namba Naen long hia.

Maek: Halo. Pis Kop Ofis long hia. Mi wande lukim dokta ia.

Nas: Watkaen siknes nao hem i kasem yu?

Maek: Mi garem soa long baeksaed.

Nas: Oraet. Yu givim nem blong yu, plis.

Maek: Nem blong mi Maek Jonsan.

Nas: Gud. An baebae tumora long wan klok nao bae yu kam.

Maek: Hem i gud. Tanggio.

Nas. O.K. Bae.

Classroom Activities:

1. Practice the Mini-drama.
2. Ask as many questions as you can of your teacher or your fellow classmates concerning the mini-drama.
3. In pairs. write a dialogue about a Peace Corps volunteer using a wireless telegraph to make a phone call. Use your imagination.

Vocabulary:

sik (siknes)
telefon
ring
dokta
soa
enkwaeri
hia
gohed
marin
nius

Follow-up Activity:

The next time you need to use the phone, instead of having the secretary or someone else make the call for you, do it yourself. For many of us, there is a real psychological block about using a phone in a foreign language. The only way to overcome this is to use the phone.

Grammar References:

1. Mike uses the word wande(m) a lot in this lesson. For practice in expressing desire, see Lesson 16 of the Grammar Handbook.
2. Notice the sentence Hem i gud in the basic material. This hem doesn't refer to anything. For practice with sentences of this type, see Lesson 17 of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Mini-drama

Maek mas kol Tulagi yusim wanfala waeles. Fastaem hem i mas kolem 00.

Operator: Enkwaeri.
Maek: Betikama long hia. Mi wandem yu putim mi go long Tulagi.
Operator: O.K. Weit lelebet.
Tulagi: Tulagi long hia. Ova.
Maek: Betikama long hia. Ova.
Tulagi: Gohed Betikama.
Maek: Mi wande tok long Robet. Hem i waka long marin.
Tulagi: Hem i no stap. Me save pasem nius go long hem?
Maek: Mi wandem yu talem hem fo kolem mi long tu klok tude. Ova.
Tulagi: O.K., Betikama. Baebae mi pasem nius ia long hem.
Maek: Tanggio, Tulagi.

Cultural Note:

1. Notice the way both the nurse and Mike identify themselves in the basic material.
2. Telephone service is available in the Solomon Islands only in Honiara. If you want to call out of town, you must call on the radio wireless. To to that, you must dial 00 for the operator and tell her where you want to call. Once your call has been put through, you must press a button to talk and release it to listen. For this reason, it is important to indicate to the party you are talking to when you are finished, so that they may respond. Hence, the use of 'ova'.

AT THE DOCTOR'S OFFICE

Lesson Twenty

Objectives:

1. At the end of the basic material, you should be able to discuss illnesses and where you hurt.
2. At the end of the supplementary material, you should be able to discuss medical treatments.

Translation:

Mike is sitting in the doctor's office and waiting for the doctor. A man is sitting near him.

Mike: Are you waiting for the doctor too?
Man: Yes, I'm waiting for the doctor.
Mike: Have you been waiting long or did you just come?
Man: I've been waiting quite a while.
Mike: What's wrong with you?
Man: I have a cough. And you? What's the matter?
Mike: Oh, I have a sore on my back.
Man: I hope the doctor can find something for it.
Mike: Really!

Classroom Activities:

1. Memorize and practice the dialogue and variations.
2. Change the setting of the dialogue to a dentist's office and make the appropriate changes.
3. Suppose that you are in the office with your child and you are talking to a woman who has her child with her. Change the dialogue so that you are talking about your children's ailments.
4. Write out the dialogue in number 3 above.

Evaluation Activity:

The next time you go in to see the nurse or a doctor about an ailment, describe the ailment in Pijin.

Follow-up Activity:

From talking to friends, colleagues and people in the medical profession, make a list of the most common ailments in the Solomons. Also list their causes, symptoms, treatments, and ways to prevent them.

LONG OFIS BLONG DOKTA

Leson Twenti

BASIC MATERIAL: Cumming's Device

Maek hem i sidaon long ofis blong dokta an weitim dokta. Wanfala man hem i sidaon kolsap long hem.

Maek: Yu weitim dokta tu?

Man: Ya, man. Mi weitim dokta ia.

Maek: Yu weit long taem lelebet nao o yu jes kam nomoa?

Man: Mi weit long taem lelebet .
1

Maek: Wanem nao kasem yu?

Man: Mi garem kof. An yu? Waswe?
2

Maek: O, mi garem soa long baeksaed.
3 4

Man: Mi hop dokta hem faendem samting fo hem.

Maek: Tru ia.

1
- stat kam long mone
- tu tri aoa nao
- kolsap wan awa nao
- ovarem toti minit nao

2
- kol
- fiva
- bele ran
- bakua

3
- kat
- boel
- laos

4
- hed
- botom
- han
- trot
- ae
- ia
- bele

Classroom Activities:

1. Listen to the narrative as the teacher or a fellow classmate reads it.
2. Ask as many questions about the narrative as you can so that you can understand it without looking at your book.
3. Re-tell the narrative in your own words.
4. Dramatize the narrative, taking the role of Mike while one of your classmates takes the role of the doctor.
5. Write a short narrative of your own describing a visit which you have made recently to the doctor's office. Try to use as many of the new vocabulary words as you can.

Vocabulary:

weitim
jes
hop
awa
kof
kol

kat
boel
baeg
bele
ran
bakua
botom

ae
finis
han
fiva
ia
karem

kwiktaen
laos
meresin
trot
oda (rem)
miti

raes
rong
rabem
nila
(nilim)
plasta
soem ap

Cultural Note:

While most of the words for parts of the body and for ailments come from English, it would be wrong to assume that these Pijin words mean exactly the same thing as their English counterparts. Han and leg are good examples of how Pijin borrows words from English but changes the meaning. Han refers to the whole arm, from the fingers to the shoulder, while leg refers to the entire leg and foot all the way to the toes.

Grammar References:

1. Notice the words hoholem and lilisin and the use of finis in the narrative. These constructions are explained in detail in Lesson 11 of the Grammar Handbook.
2. When you do Activity 4 of the Supplementary Material, you will need to use imperative forms. These are found in Lesson 18 of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Narrative

Maek hem i go long hom an talem Gloria wanem dokta hem i duim long hem.

'Tude mi go kasem hospetel an dokta hem i askem mi wanem hem i rong weitim mi an mi talem hem. Dokta hem i hoholem baeksaed blong mi an lilisin long mi. Finis, hem i talem mi watkaen meresin mi save tekem fo desfala pein mi garem long baeksaed. Hem i talem finis olketa meresin ia, an hem i talem oda tu weitim olketa ia. Hem i sei mi mas dringim olketa meresin ia trifala taem long wan dei, long mone, long melewan dei and long ivning tu. Hem i talem mi fo rabem baeksaed blong mi weitim rab meresin ia tu taem long wan dei, rabem long mone an bifoa mi slip long naet. Finis, hem i givim mi oda, mi no karem olketa hevi samting olsem baeg raes an kes miti. Hem i talem tu mi no plei futbol go kasem taem baeksaed blong mi hem i gud baek. Sapos mi faloem wanem hem i sei, baebae baeksaed blong mi save gud kwiktaem nomoa. Bat sapos mi no duim olsem wanem dokta i talem, baebae hem i tek long taem bifoa pein i save finis.'

TALKING ABOUT HONIARA

Lesson Twenty-One

Objectives:

1. At the end of the basic material, you should be able to ask and answer questions concerning the populations of your hometown, Honiara and other places.
2. At the end of the supplementary material, you should be able to ask and answer questions concerning ethnic composition, employment status and density of populations.

Translation:

Gloria and Sau are at Sau's house and talking about Honiara.

Gloria: Hey, Sau, I've been living in Honiara for quite a while but I haven't any idea how many people live here.
Sau: I just read in the News Drum about the population of Honiara. It's almost 15,000.
Gloria: That's pretty big. Are you counting the Chinese too?
Sau: That figure includes Chinese, Melanesians, Polynesians, Gilbertese and Europeans.
Gloria: How many of these people work in Honiara?
Sau: Maybe about 5,000.

Classroom Activities:

1. Practice the dialogue.
2. Write out the dialogue.
3. Write a parallel version of this dialogue in which Sau asks you similar questions about your hometown.
4. Act out your dialogue for the class.

Evaluation Activity:

Prepare and give a 30 second talk on your hometown.

STORI LONG HONIARA

Leson Twenti Wan

BASIC MATERIAL: Dialogue for Memorization

Gloria an Sau stap long haos blong Sau an stori long Honiara.

Gloria: Ei, Sau. Mi stap long taem long Honiara nao bat mi nating save haomas pipol stap long hia.

Sau: Mi jes ridim nomoa long Nius Dram namba blong pipol olketa i stap long Honiara. Hem i kolsap kasem 15,000 nao.

Gloria: Hem big namba tru ia. Yu kaondem olketa Waku tu ia o nomoa?

Sau: Namba ia hem i minim olsem olketa Saena, Melanesian, Polinesian, Sagabo an Araikwao tu ia.

Gloria: Haomas long olketa pipol ia i garem waka long Honiara?

Sau: Ating hem i kolsap 5,000 nao.

Cultural Note:

Notice that Gloria uses the word Waku, but Sau uses Saena. Waku is a word which usually carries negative connotations, while Saena is the more neutral word. On the other hand, there are no negative connotations connected with the use of Sagabo or Araikwao. As a Pijin learner, you should be sensitive to the connotations of words, as well as to their literal meanings. When in doubt, ask someone who knows.

Grammar References:

1. The use of nating in the basic material indicates 'not at all'. Nating occurs in the same position as no in negative sentences and is a rather common way to negate a sentence. To practice this point, turn to the exercises in Lesson 2 of the Grammar Handbook using nating instead of no.
2. When you perform the Evaluation Activity you may have to use comparative forms. For help with these, see Lesson 19 of the Grammar Handbook.

Classroom Activities:

1. Ask and answer short questions (How many, where, who) based on the tables on the following pages.
2. Talk for 30 seconds on one or more of the tables on the pages.
3. Answer any questions your classmates may have regarding the contents of your spiel.
4. Write your spiel as a short paragraph or two on the population of the Solomon Islands.

Follow-up Activity:

With your teacher and classmates, discuss in Pijin these points:

a. Compare the figures in the employment table with those in the other two tables. What generalizations can be made about the Solomons? What are the implications of these generalizations for directions of change in the Solomons?

b. What is the general attitude of any one ethnic group to members of another? How is this attitude conveyed?

c. In which council areas has the growth rate been the largest over the past few years? What are the political and social implications of these figures?

Vocabulary:

Melanisian
Polinisian
kaondem
Sagabo
Waku
Araikwao

SUPPLEMENTARY MATERIAL: Spiel

Area, Population by Density for Council Areas at the 1970-1976 Census

COUNCIL AREA	LAND AREA Sq. Kms.	% of total	1970	1976	Density (per sq. Km) 1976
Western	8573	30.1	32231	40329	4.7
Santa Isabel	4014	14.1	8653	10420	2.6
Central Islands	1722	4.7	10922	13576	7.9
Guadalcanal	5625	19.7	23996	31677	5.6
Honiara	21	0.1	11191	14942	711.5
Malaita	4543	15.9	51722	60043	13.2
Makira/Ulawa	3561	12.5	12390	14891	4.2
Eastern	837	2.9	9078	10945	13.1
Ships*	-	-	815	-	-
Total Solomon Islands	28896	100.0	160998	196823	6.8
%Growth Rate 1976/1970 pa	-	-	-	3.4	-

* In the 1970 Census 815 persons were enumerated as on board ships.

(This table and the tables on the following two pages are taken from the Statistical Bulletin, Honiara: Ministry of Finance Statistic Office, July, 1978.)

Population by Council Area and Ethnic Origin 1976

Council Area	Melanesian	Polynesian	Chinese	European	Gilbertese	Other	Total
Western	37625	121	42	105	2232	204	40329
Santa Isabel	10365	30	1	6	1	17	10420
Central Islands	10680	2273	7	23	30	63	13576
Guadalcanal	31109	208	7	184	126	43	31677
Honiara	12051	375	368	914	347	387	14942
Malaita	58543	1376	15	80	3	26	60043
Makira/Ulawa	14533	291	5	28	14	20	14891
Eastern Islands	8759	2147	7	19	-	13	10945
TOTAL	183665	7821	452	1359	2753	773	196823

Employment by Council Area 1974-1977

Council Areas	1974	Census	1977 (est.)	%1977
Honiara	5420	4917	5000	30
Malaita	1540	1752	1800	11
Western	2450	3310	3300	20
Guadalcanal	1700	2802	3000	18
Isabel	600	761	800	5
Central Islands	1600	1637	1700	10
Makira/Ulawa	550	731	700	4
Eastern Islands	340	500	500	2
TOTAL	14200*	16410	16800	100

* rounded up

BUYING A BOAT TICKET

Lesson Twenty-Two

Objectives:

1. At the end of the basic material, you should be able to buy a ticket for a boat, state your destination, and ask the fare.
2. At the end of the supplementary material, you should be able to ask about departure and arrival times and about connecting transportation.

Classroom Activities:

1. Listen to the mini-drama and ask questions about it until you feel you understand the entire script.
2. Study the vocabulary and be able to use the new words in sentences.
3. Act out the mini-drama.
4. Memorize the first five exchanges in the mini-drama.

Evaluation Activity: Take a walk to the Coral Seas office and read the boat schedule posted near the door. Go to the ticket counter and ask about the price of a ticket to the next place you must travel by boat (i.e., to your school visit, your assignment, a vacation you are interested in, etc.).

Cultural Notes:

1. On the larger ships, you will have a choice of deck or cabin passage. On deck, you will not be given any accomodations for the nights and you will sleep anywhere on the deck where you can find room. In cabin, you will be given a bed in a shared cabin.
2. Although boats have a scheduled departure time, they don't always follow this time exactly. Be sure to get there well in advance of the departure time, especially if you are traveling deck.
3. Notice the use of time in the mini-drama. "One full day" means a portion of the daylight hours of one day, all of the following night, and a portion of the daylight hours of the next day.

LONG TAEM FO BAEM TIKIT

Leson Twenti-Tu

BASIC MATERIAL: Mini-drama

Gloria: Mi wande go long Gizo ia. Yu save wataem bae wanfala sip hem i go?

Tiketman: Kampas Ros Tu bae hem i go long Gizo tumora aftanun.

Gloria: Mi wande go bat mi wande save haomas nao bae mi peim fo tiket.

Tiketman: Tiket. Pasis fo go long dek hem i seventin dola nomoa. Sapos yu wande peim fo go long kabin, baebae hem foti tri dola.

Gloria: Ating bae mi peim deswan fo dek nao, seventin dola ia, bikos mi laek fo luluk raon tu ia. An sapos hem go tumora, wataem tumora nao bae hem i go?

Tiketman: Sip bae hem i lusim waf long faev klok ia.

Gloria: Wataem nao mi save kam weitim sip?

Tiketman: Ating hem gud fo yu kam weitim sip long foa klok.

Gloria: Oraet. Hao long nao bae sip tekem bifoa hem i kasem Gizo?

Tiketman: Sip ating baebae hem i tekem wanfala ful dei nao ia. Yufala lusim hia faev klok tumora, kasem long we long abaot ten o ileven long neks tumora nao.

Gloria: Hem long lelebet tu ia. An samting mi wande save tu. Mi garem wanfala fren tu, hem tis long ples ia. Yu save ples wea wanfala big skul i stap?

Tiketman: O, ating skul long Vella Lavella nao ia.

Gloria: Hao nao mi kasem ples ia?

Tiketman: Taem yu kasem Gizo, yu go long ofis, yu askem olketa watkaen sip nao hem save gogo long Vella Lavella.

Gloria: Okei. Tanggio tumas.

Translation:

Gloria: I'd like to go to Gizo. Do you know what time a ship leaves?

Ticket man: Campus Rose II will leave tomorrow afternoon.

Gloria: I'd like to go but I want to know how much I'll have to pay for the ticket.

Ticket man: The ticket. Passage on the deck is only $17. If you want to pay for a cabin, it's $43.

Gloria: Maybe I'll take this deck passage. Seventeen dollars. Because I'd like to look at the scenery. And if it's going tomorrow, what time tomorrow will it leave?

Ticket man: The ship will leave the wharf at 5 o'clock.

Gloria: When should I come to the wharf?

Ticket man: I think it would be good for you to come around 4 o'clock.

Gloria: All right. And how long will it take to get to Gizo?

Ticket man: I think the ship will take a full day. You will leave here at 5 o'clock tomorrow and arrive there about 10 or 11 the next day.

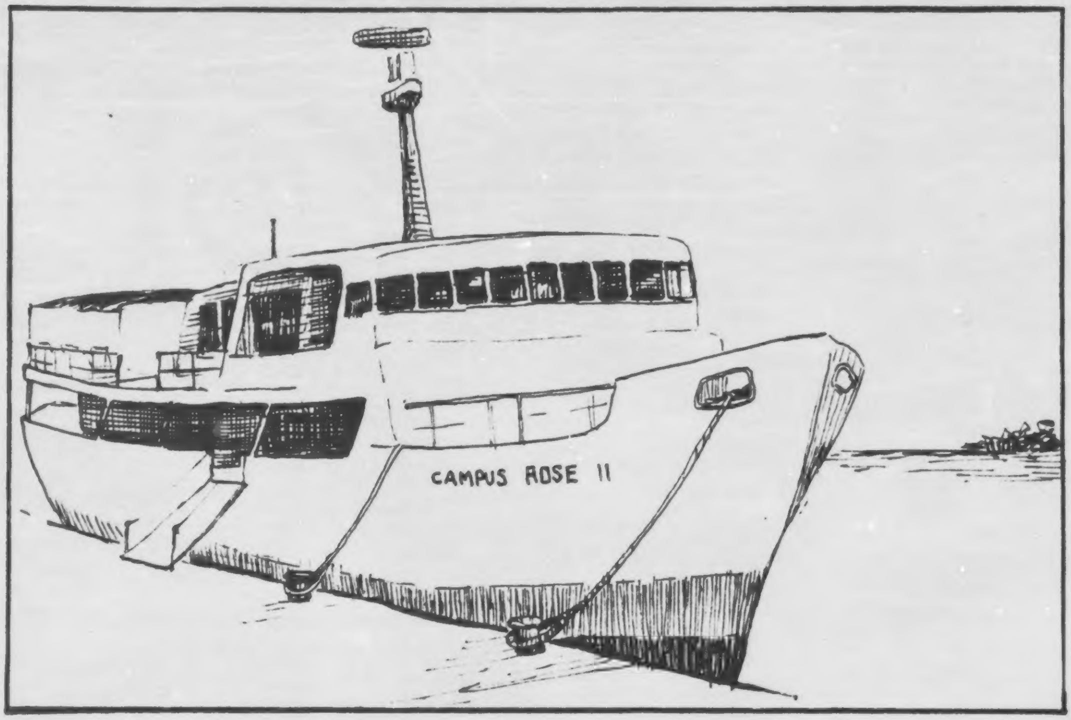
Gloria: Oh, that's quite long. And one more thing I want to know. I have a friend who teaches over there. Do you know where a big school is located over there?

Ticket man: Oh, maybe the school at Vella Lavella.

Gloria: How can I get there?

Ticket man: When you arrive, go to the office and ask there what boats go to Vella Lavella.

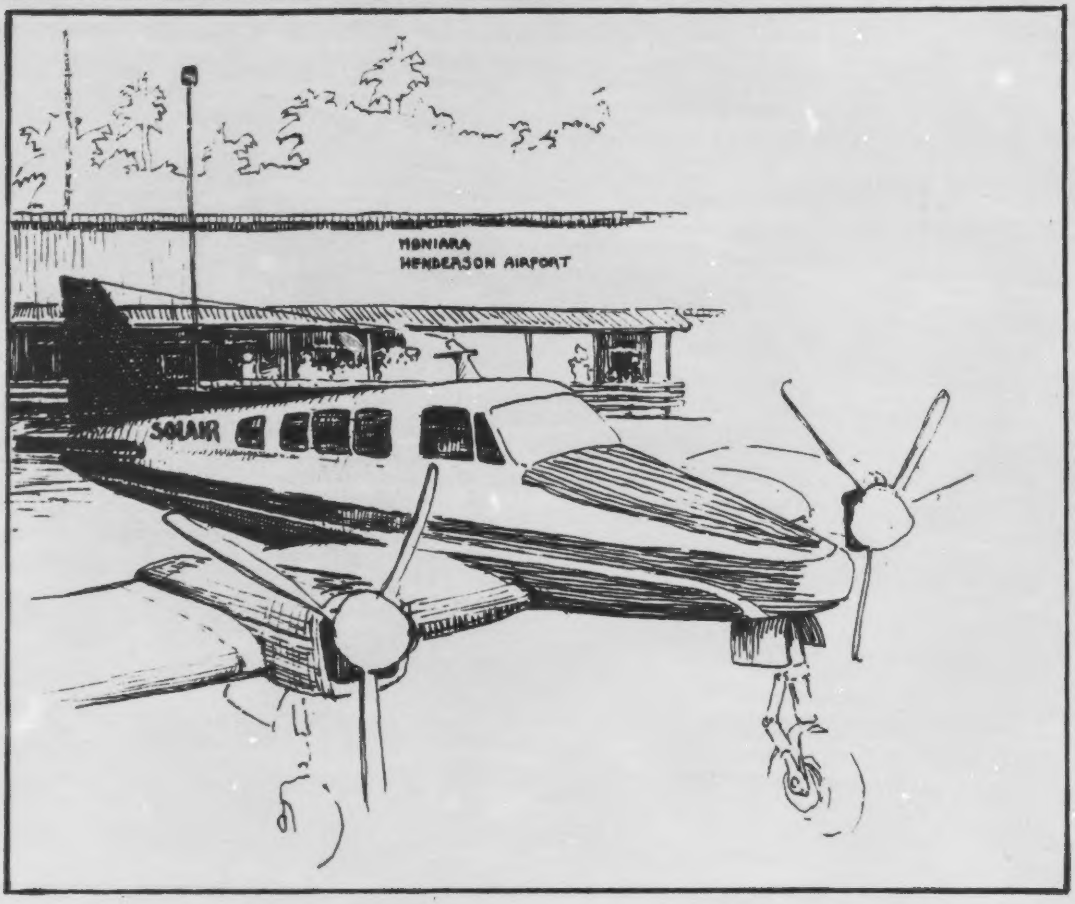
Gloria: O.K. Thank you very much.



Follow-up Activity: Go to the Marine Office, the Solair Office, and any place you can think of and get as much information as you can on schedules and rates for inter-island transportation.

Grammar References:

Find the clauses hem tis long ples ia, and wea wanfala big skul i stap. These are relative clauses. For practice with these types of clauses, see Lesson 21 of the Grammar Handbook.



Classroom Activities:

1. Using the timetables and rate tables on the following pages, construct a dialogue between yourself and a sales person at the Solair ticket counter at the airport. You must state your destination, ask what time the flight leaves, what time it arrives, and what the fare is.
2. Act out your dialogue for the rest of the class, with the help of a classmate.
3. Listen to the other students act out their dialogues and ask questions for comprehension.
4. Re-tell in summary in your own words what transpired in each of the dialogues you have seen.

Vocabulary:

pasis
Kampus Ros Tu
dek
tiket
kabin

SUPPLEMENTARY MATERIAL: Constructalog.

Malaita & Eastern Solomons

FREQ. FLT. NO. TYPE	MON 831 BEQ	MON 851 BNI	TUE 833 BEQ	TUE 835 BEQ	TUE 897 BEQ	WED 837 BEQ	WED 853 BNI	THU 839 BEQ	FRI 855 BEQ	FRI 841 BEQ	FRI 843 BEQ	SAT 845 BEQ
HONIARA d	0715	1030	0715	1630	0700	0715	1030	0715	0700	0715	1630	1100
a	0745		0745	1700		0745		0745		0745	1700	1130
AUKI d												
a							1115					
PARASI d							1125					
a		1140					1155		0755			
KIRA KIRA d									0815			
a					0920				0940			
SANTA CRUZ												
RET. FL/NO.	832	852	834	836	898*	838	854	840	856	842	844	846
SANTA CRUZd					1035				1010			
a									1135			
KIRA KIRA d		1155					1210		1150			
a							1240					
PARASI d							1250					
a												
AUKI d	0800		0800	1715		0800		0800		0800	1715	1145
a	0830	1305	0830	1745	1255	0830	1355	0830	1245	0830	1745	1215
HONIARA												

*Flight 898 operates Wednesdays only.

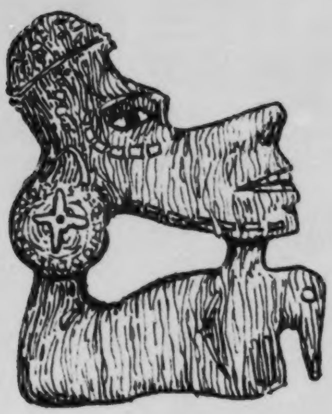
Guadalcanal & Central Islands

FREQ. FLT. NO. TYPE	MON 861 BNI	MON 863 BBR	MON 865 BNI	MON 867 BNI	TUE 869 BNI	FRI 871 BNI	FRI 873 BNI	SAT 875 BNI	SAT 877 BNI	SAT 879 BNI
HONIARA d	0700	0715	0815	1400	0715	0715	1400	0700	0815	0930
a			0840						0840	
AVU AVU d										
a	0720							0720		
M'BKIRA d										
a						0745				1000
MARAU d										
a										
PARASI d										
a		0800				0815				
BELLONA d		0815				0830				
a		0830				0845				
RENNELL d										
a				1445			1445			
FERA										
RET. FL/NO.	862	864	866	868	870	872	874	876	878	880
FERA d				1500			1500			
a										
RENNELL d		0845				0900				
a		0900				0915				
BELLONA d		0915				0930				
a										
PARASI d										
a										
MARAU d					0800					1015
a										
M'BKIRA d	0735							0735		
a										
AVU AVU d			0855						0855	
a	0755	1000	0920	1545	0830	1030	1545	0755	0920	1045
HONIARA d										

*The Solair timetables are taken from the Solomon Islands Regional Airlines Time Table.

Western Solomons and North Solomons Province

FREQ.		MON	MON	TUE	TUE	TUE	WED	WED	THU	THU	THU	THU	FRI	FRI	SAT	SAT
FLT NO.		801	889	803	805	887	807	809		813	815	817	819	889		821
TYPE		BEQ	BEQ	BBR	BNI	BEQ	BEQ	BNI	BNI	BEQ	BBR	BNI	BEQ	BEQ	BEQ	BEB
HONIARA	d	0900	0900	0900	0900	0900	0900	1400		0900	0900		0900	1400		0900
	a	0930						1430			0930		0930			
YANDINA	d	0945						1440					0945			
	a							1530								
SEGHE	d							1540								
	a	1035	1015	1000	1030	1015	1015	1600		1015			1035	1515		1015
MUNDA	d	1050	1045	1015	1050	1030	1030	1620				1030	1050	1545		1030
	a			1030				1635				1045	1105			
RINGI COVE	d			1040				1645				1055	1155			
	a	1105		1055	1105	1045	1045	1700				1110	1130			1045
GIZO	d			1110	1120	1115						1125				1100
	a			1120												
BARAKOMA	d															
	a				1205											
MONO	d				1220											
	a				1240											1130
BALLALAE	d				1255											
	a				1315							1210				
CHOISEUL BAY	d															
	a		1045			1105								1545		
KIETA																
RET. FL/NO.		802	888	804	806	890	808	810	812	814	816	818	820		890	822
KIETA	d		1115			1135									0630	
	a															
CHOISEUL BAY	d				1330							1225				
	a											1245				
BALLALAE	d											1300				1145
	a											1320				
MONO	d											1335				
	a															
BARAKOMA	d			1130												
	a		1305	1140	1420							1420				1215
GIZO	d	1120	1335	1155			1100	0700	0930			1435	1145			1230
	a			1210				0714	0945							
RINGI COVE	d			1220				0725	0955							
	a	1135	1350	1235		1335	1115	0740	1010			1450	1200		0830	1245
MUNDA	d	1150	1310	1255		1415	1130	0800		1030		1510	1215		0900	1305
	a							0820				1530				
SEGHE	d							0830				1540				
	a	1240						0915					1305			
YANDINA	d	1250						0925			0940		1315			
HONIARA	a	1320	1525	1355		1530	1245	0955		1145	1010	1655	1345		1015	1420



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PART THREE:

GETTING THE JOB DONE

Below is an excerpt from the Liklik Buk (Melanesian Council of Churches, Wewak, P.N.G.: Wirui Press, 1978). The comments in it are relevant not only to Papua New Guinea, but to all developing countries, including the Solomons. Read it, think about it, and discuss it (in Pijin, if you can) with your classmates and Solomon Islander Friends.

The Appropriate Technology Game

> The trouble with appropriate technology experts is that most are experts at little except convincing themselves that they have something to teach. Perhaps Liklik Buk is no exception!
>
> It is very pleasant to sit around the yard of a high covenant house sipping beer and drawing plans for dehydrated kaukau factories. It is even satisfying living in a bush house and building a evaporative cooler from poles and mosquito nets.
>
> The trouble is that much of the 'appropriate' technology is what somebody thinks is appropriate for someone else.
>
> We have even heard it said that 'appropriate technology' is simply a conspiracy to force developing countries to accept technologies of low productivity.
>
> Or could appropriate technology be an 'ego trip' for expatriates who can't make it in their own country.
>
> These questions may be unfair, but until more of what is called appropriate technology is invented, made, and adopted by Papua New Guineans, the appropriate technology 'expert' should examine his motives very carefully.

LOOKING AFTER YOUR OUTBOARD

Lesson Twenty-Three

Objectives:

1. At the end of the basic material you should be able to give as well as explain about a fresh water flush for an outboard motor which has fallen into salt water.
2. At the end of the supplementary material you should know and be able to discuss the proper way to take up an outboard motor after use.

Translation:

Mike's engine fell into the sea. Now he must quickly do the following things:

1. Throw away all the petrol inside the engine.
2. Wash the engine with clean water carefully and dry it thoroughly.
3. Put a little bit of oil in the hole where the spark plug stays.
4. Put a little petrol in the tank.
5. After Mike has cleaned the engine, he must start it. He can start the engine out of the water but he must hold it firmly. When the engine gets started, it should run for only a short time (1/2 minute) at a fairly low speed.

Classroom Activities:

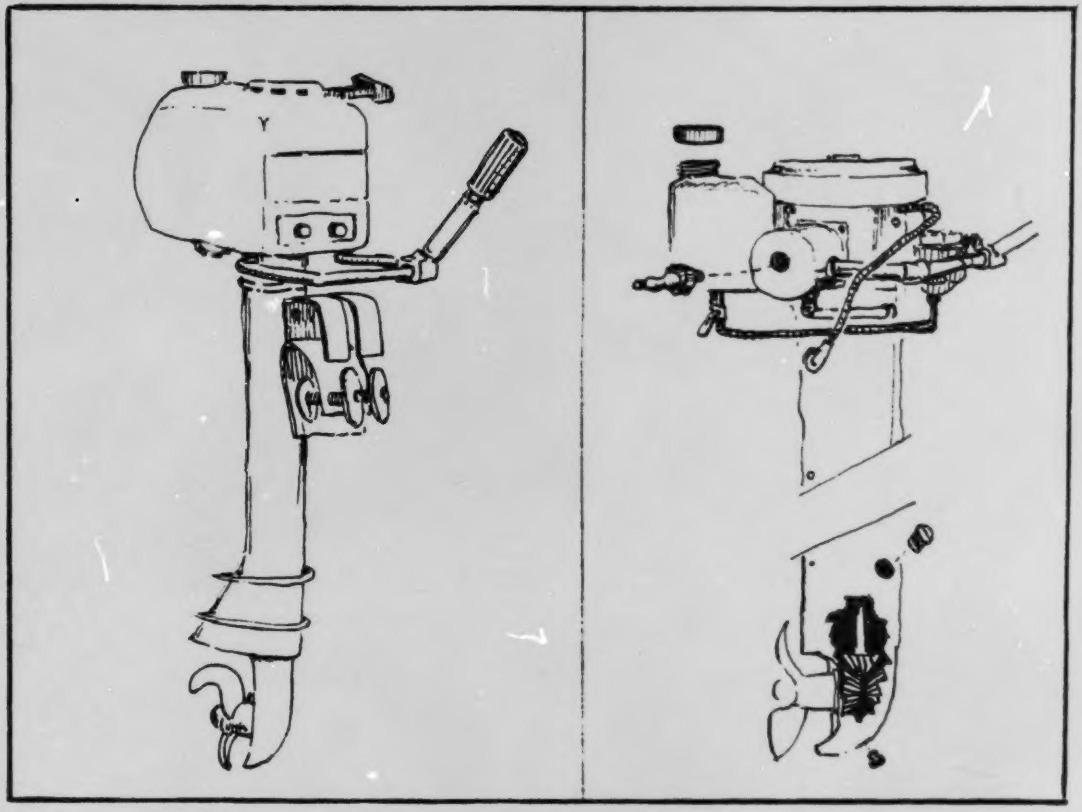
1. Listen to the narrative and answer the questions your teacher asks you.
2. Re-tell the narrative in your own words. Try to cover all of the points mentioned.
3. Write the narrative as your teacher dictates it to you.
4. Write your own narrative about the proper care of some small piece of machinery you are familiar with.

Evaluation Activity:

Clean an engine as if it had just been submerged in salt water. With your teacher or a Pijin-speaking friend, talk about what you are doing.

HAO FO LUKAOTEM ENJIN BLONG YU

Leson Twenti Tri



BASIC MATERIAL: Narrative

Enjin blong Maek hem i fol daon insaed long solwata. Nao hem i mas kwiktaem fo duim olsem:

1. Torowe evri petrol hem insaed long enjin.
2. Wasem enjin weitim klin wata gudfala, an draem gudfala tu.
3. Putim lelebet oel insaed long hol wea spak plag i stap.
4. Putim lelebet petrol insaed long tank blong engin.
5. Bihaen Maek hem i klinim finis, hem i mas statem enjin. Hem save statem aotsaed long wata, bat hem i mas holem strong. Maek statem enjin hem waka lelebet taem nomoa (haf minit), an no spidim tumas.

Classroom Activities:

1. Read the narrative to yourself and underline the parts you don't understand.
2. Ask your teacher to explain in Pijin the parts you don't understand.
3. Summarize the narrative. Summarize one step at a time.
4. Study the vocabulary and be able to use the new words in sentences.

Follow-up Activity: Go around town and find the Johnson, Seagull, Tohatsu and Yamaha dealers. Find out what kind of service booklets are available.

Vocabulary:

enjin
fol daon
solwata
ranem
tank
raba paep
hol
petrol
daram
sigal
joenem
dasta
stretewe
rerem
draem
spidim
rasta
jonson
oel
doti

Cultural Note:

In the Solomons, outboard motors are an essential means of transportation. Therefore, if you are not familiar with the proper care and maintenance of outboards, and if you have access to one, you may find it is in your best interests to be sure the motor is in good working order.

Grammar References:

1. Notice the use of time clauses such as the one in the basic material beginning with Bihaen yu klinim finis... For an explanation and practice with this kind of sentence, see Lesson 23 of the Grammar Handbook.
2. There are many imperative constructions (orders) in this lesson. To practice these, see Lesson 18 of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Narrative

Hao fo Tek Kea Long Enjin Blong Yu

Evri taem yu yusim enjin, bihaen yu mas duim olsem namba 1 an 2.

1. Ranem enjin long riva, o big daram long wata, mekem solwata save kam aot from enjin. Sapos yu no ranem wata long enjin an solwata stap long taem insaed long enjin, baebae hem save rasta.
2. Bihaen yu ranem wata long enjin yu mas mekem hem stan ap stret long wanfala post, o yu holem fo lelebet taem (fo wanfala minit o tu) an yu duim olsem mekem wata kam aot from enjin. Sapos yu tingting baebae yu no yusim enjin fo long taem, yu duim olsem namba 1 go kasem namba 10.
3. Sapos enjin blong yu garem tank wea hem stap long enjin olsem Sigal. Yu openem tank long petrol, holem enjin an tanem hed blong hem daon mekem petrol kam aot evri bit nao. (Desfala petrol yu tekem aot from enjin yu no torowe.) Yu openem smol raba paep wea hem i joenem tank blong petrol weitim enjin mekem petrol kam aot from paep.
4. Tekem aot spak plug an putim lelebet oel, long hol wea spak plag i stap, desfala oel hem olsem oel yu miksim weitim petrol, semkaen oel yu putim long gia boks. Bihaen yu pulim enjin tu or trifala taem fo mekem oel go insaed long enjin.
5. Putim baek spak plag bat yu no mekem taet tumas. Yu duim olsem fo stopem dasta, an olketa doti samting no go insaed long enjin.
6. Putim lelebet oel long tufala en long paep hem i joenem go spid weitim enjin. Finis, yu presem spid blong hem 2 o 3 taem.
7. Yu klinim an draem insaed kava blong spak plag, weitim klin pis kaliko.
8. Yu openem gia boks an tekem aot oel hem stap insaed. Bihaen putim niu oel insaed.
9. Klinim aot saed long enjin gudfala weitim lelebet wet kaliko. Finis yu waepem oel long enjin weitim narafala klin pis kaliko.
10. Bihaen yu duim evri samting ia, yu standem ap enjin insaed haos o ples wea rein no save kasem.

Taem yu wande yusim enjin baek moa:

Fastaem yu mas tekem aot spak plag an tanem enjin mekem oel wea hem stap long enjin kam aot bifoa yu rerem.

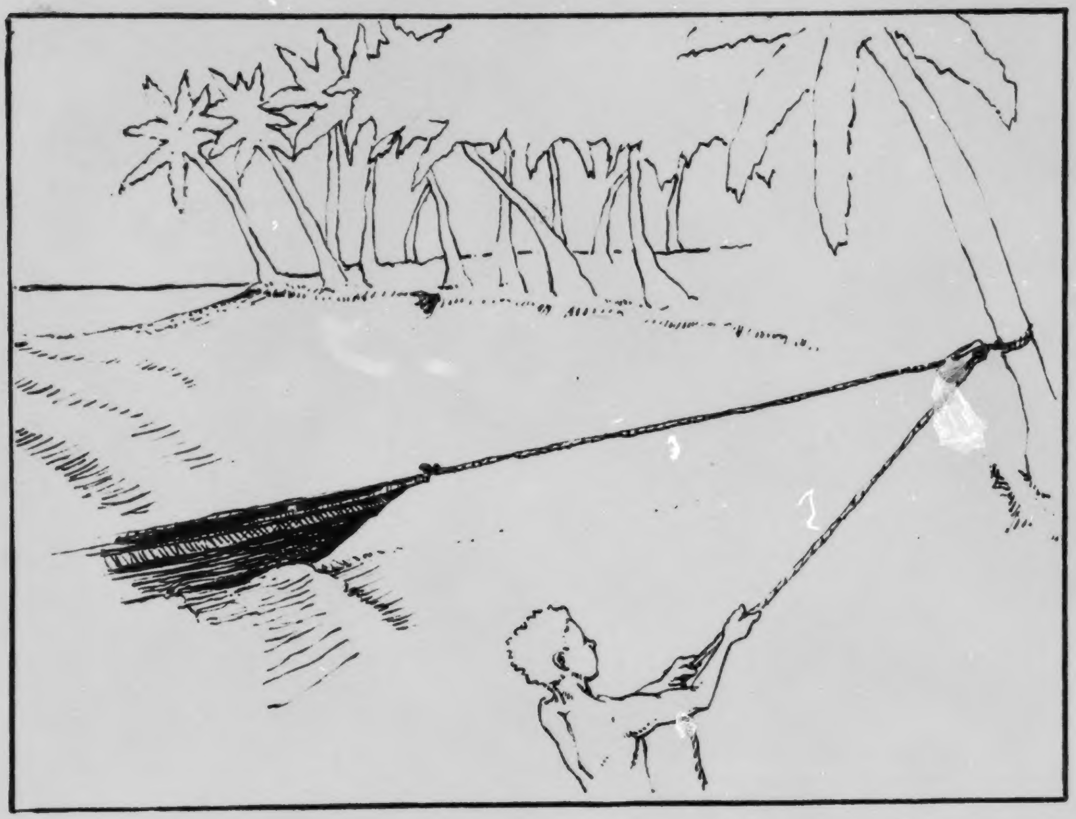
Neks samting yu mas duim, yu lukluk gud long spak plag an sapos yu testem nao an hem no gud yu mas sensem stretewe. Bifoa yu putim niu spak plag, yu mas oelem o grisim mamana spak plag fastaem. Finis, yu mas putim spak plag long barava wei nao mekem lelebet spes long melewan long spak plag mekem hem save kasem gudfala ples blong hem.

AT THE BEACH: HOW TO USE A PULLEY

Lesson Twenty-Four

Objectives:

1. At the end of the basic material, you should be able to explain what a pulley is, what it is used for and how it works.
2. At the end of the supplementary material, you should be able to explain how to build two types of basic pulleys.



Classroom Activities:

1. Listen to the mini-drama and ask questions about sections you don't understand.
2. Act out the mini-drama.
3. Without looking at your books, act out the mini-drama again, this time in your own words.

LONG SANBIS LONG SKUL: HAO FO YUSIM PULI

Leson Twenti Foa

BASIC MATERIAL: Mini-drama

Studen: Hei Mista Fransis. Wanem yu duim weitim kanu ia?

Fransis: O, mi wande pulim go long sanbis ia.

Studen: Ma, wanem nao yu yusim hem i luk olsem ia?

Fransis: Mi wande pulim kanu ia weitim puli ia.

Studen: Mista, deskaen ia mi jes lukim nao ia. Waswe yu no pusim go long soa nomoa?

Fransis: O, kanu ia hem i hevi tumas an mi no save pusim seleva, dastawe mi wande yusim puli?

Studen: Wanem nao puli?

Fransis: Puli hem i wanfala samting yu save yusim fo muvim o liftim hevi log, ston o kanu go long nara ples, olsem mi wande duim ia.

Studen: O, mista, deskaen samting ia mi wande save hao fo wakem. Yu save talem mi?

Fransis: O, ya. Fastaem yu mas garem wil olsem deswan an wanfala long an strong laen.

Studen: Eni samting moa fo yusim?

Fransis: Ya. Nara samting moa, yu mas garem wanem yu wande pulim o liftim. Bihaen, yu mas faendem samting o ples wea hem i no save muv an yu taem ap wil long hem.

Studen: Bat mista, hao nao bae yu save pulim samting?

Fransis: Fastaem yu mas taem ap wan en blong laen long samting yu wande muvim.

Studen: Bihaen wanem moa yu duim?

Fransis: Bihaen, yu tekem nara en blong laen an ranem antap long wil.

Studen: Eni samting moa?

Fransis: Finis, yu holem nara en blong laen an gohed fo pulim nao.

Translation of Basic Material:

Student: Hey, Mister Francis, what are you doing with the canoe?

Francis: Oh, I want to pull it ashore.

Student: But what is that unusual looking device you are using?

Francis: I'd like to pull the canoe ashore with a pulley.

Student: Mister, I've never seen one before. Why don't you just push it ashore?

Francis: The canoe is too heavy and I can't push it on my own. That's why I prefer to use a pulley.

Student: What is a pulley?

Francis: A pulley is a gadget you can use to move or lift heavy objects from one place to another, such as a log, a stone, or a canoe, just as I am doing now.

Student: Oh, Mister, I'm interested to know how to make this kind of thing. Could you show me how to build one?

Francis: Oh, yeah. First you need a wheel like this and a long and a strong rope.

Student: Anything else I need?

Francis: Yes, another thing is that you have to have the thing you want to pull or lift. Then you ought to find a firm place or object that you can fasten the wheel to securely.

Student: But Mister, how are you going to pull the object?

Francis: First you tie one end of the rope onto the object you want to move.

Student: Then what else do you do?

Francis: Secondly, take the other end of the string and run it along the top of the wheel.

Student: Anything else?

Francis: Having done that, you take the other end of the string and go ahead and pull the object.

Evaluation Activity: Over the next week, keep your eyes and ears open for operations being performed. These could be as simple as starting an outboard motor or lighting a kerosene lamp, or as complicated as tuning an engine or playing a card game. Ask the person performing the operation to explain what he/she is doing. A week from today, report to the class, briefly but in Pijin, about the operation you observed.

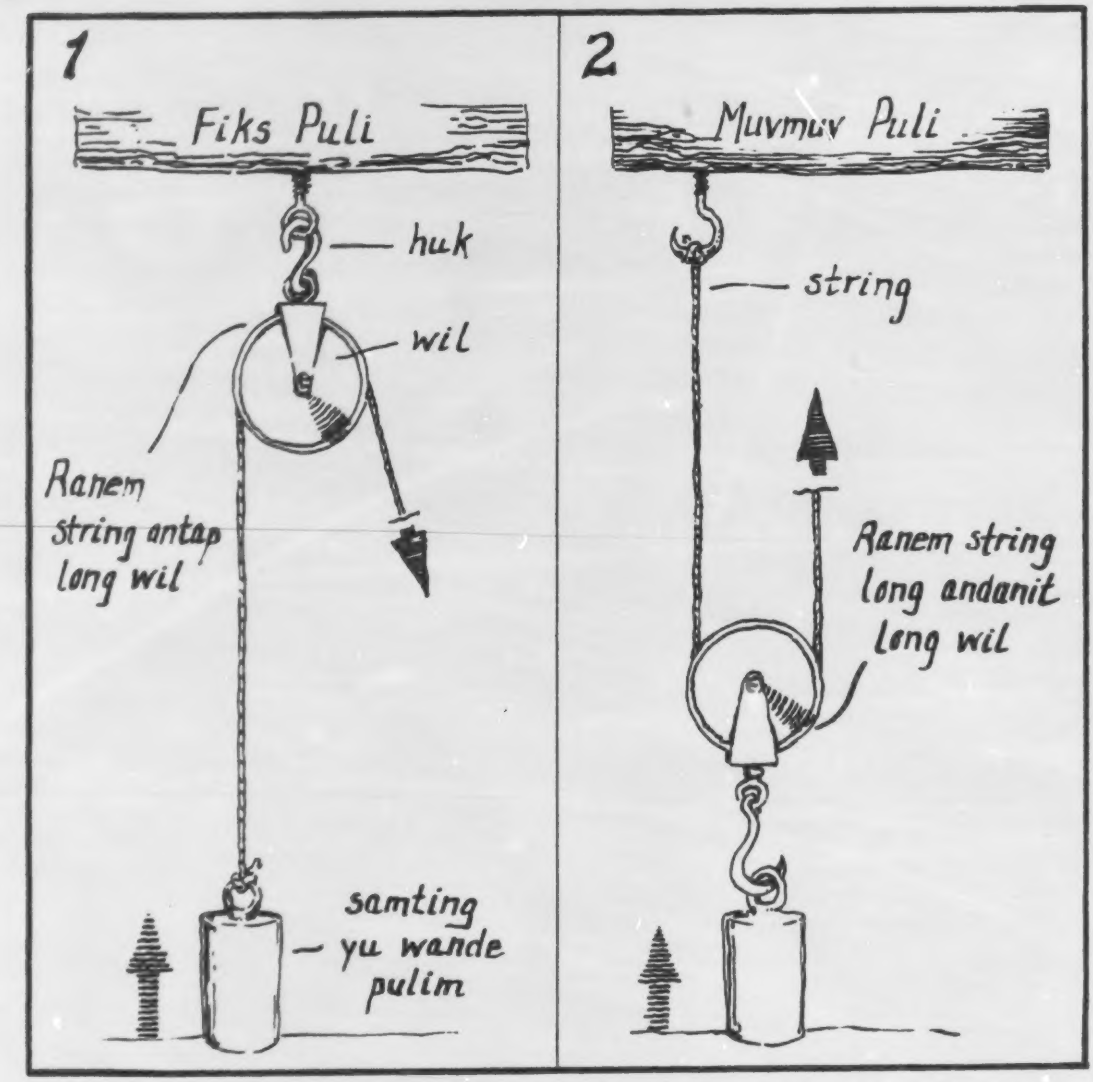
Follow-up Activity: Check out the various hardware and building supply stores in town. Make a list of some of the supplies you anticipate a need for at your job site and compare availability and prices.

Vocabulary:

kanu
sanbis
destawe
taem ap
laen
fasenem
hukim

Grammar References:

There are a lot of relative clauses in both the basic and supplementary material. Can you find at least five? For an explanation of relative clauses, see Lesson 21 of the Grammar Handbook.


1
Fiks Puli
huk
wil
Ranem string antap long wil
samting yu wande pulim
2
Muvmuv Puli
string
Ranem string long andanit long wil

Classroom Activities:

1. Using the mini-drama in the Basic Material and the illustrations on the opposite page as guides, fill in the blanks in the narrative with words you think are appropriate. Compare your results with the other members of the class and check with your teacher for the correct answers.
2. Ask questions about parts of the narrative you don't understand.
3. Close your books and re-tell the narrative in your own words.

SUPPLEMENTARY MATERIAL: Narrative

Tufala Kaen Puli Wea Yu Save Yusim fo Liftim Hevi Samting O Muvim Hevi Samting Go Long Nara Ples

Long namba wan puli, yu mas ________ wil long wanfala strong samting wea _________ no save muv. Finis, yu ranem _____ long antap long wil. Yu taem ap __________ en blong laen long samting yu _____________ liftim. Finis, yu pulim nara en ________ laen gogo long wan wei. Samting ________ wande liftim hem i go long ___________ wei tu.

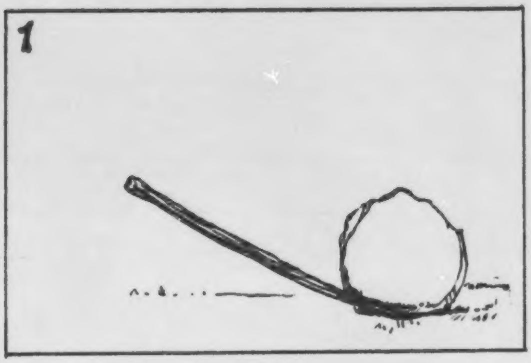
Namba tu puli hem i ___________ lelebet. Long deswan, yu hukim wil ___________ long samting yu laek fo muvim. __________, yu ranem laen long andanit long _________. Yu taem ap wan en go long ________ __ strong samting hem i no save ____________. Nara en blong laen yu pulim _____________ long wan wei an samting yu _______________ muvim hem kakam bihaen.

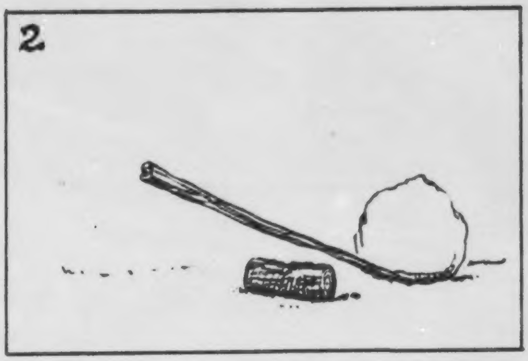
IN THE GARDEN: HOW TO USE A LEVER

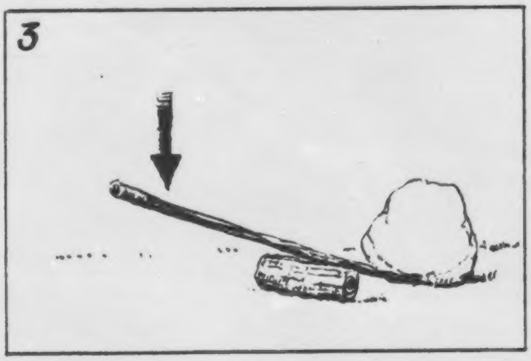
Lesson Twenty-Five

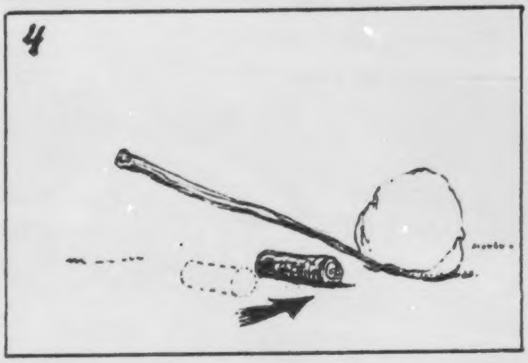
Objectives:

1. At the end of the basic material, you should be able to explain how to use a lever for moving heavy objects.
2. At the end of the supplementary material, you should be able to explain about three basic types of levers, their similarities and differences.









Classroom Activities:

1. Listen to the operation and perform the actions as your teacher reads.
2. Perform the operation again; this time you explain what you are doing step by step.
3. Re-tell what you have done, using time phrases beginning with bihaen, taem, etc.
4. Write in your own words what you have done to move the stone.

LONG GADEN: HAO FO WAKEM LIVA

Leson Twenti Faev

BASIC MATERIAL: Operation

Maek hem i wande muvim wanfala ston wea hem i kanduit liftim weitim han blong hem. So hem i mas garem olketa samting ia:

1. Wanfala long an strong stik -- long blong hem wan o tu fadem.
2. Wanfala big ston o haf log.

Maek hem i mas duim olsem:

1. Putim botom blong stik andanit long ston wea hem i wande muvim, olsem long piksa.
2. Putim haf log long andanit long stik kolsap long ston wea hem i wande fo muvim.
3. Bihaen hem i mas presem daon nara en blong stik.
4. Sapos hem i presem daon stik an hem i kanduit liftim ston yet, hem i muvim go moa desfala haf log go kolsap long big ston wea hem i laek fo liftim.

Translation: Mike wants to move a stone which he can't lift with his hands. So he must have the following:

1. A long, strong stick -- it's length about one or two fathoms.
2. A big stone or half log.

Mike must do the following:

1. Put the end of the stick under the stone which he wants to move, as in the picture.
2. Put the half log under the stick near the stone he wants to move.
3. Then he must push down on the other end of the stick.
4. If he presses down on the stick and he still can't lift the stone, he'll move the half log a little closer to the big stone he wants to lift.

Evaluation Activity: You perform many basic operations similiar to the one described above every day. Everything from brushing your teeth in the morning to taking off your shoes in the evening can be thought of as operations. Choose one of these operations and the next few times you perform them, pay close attention to what you are doing, trying to verbalize to yourself in Pijin each step. When you feel you are ready, show and tell the class about the operation.

Follow-up Activity: Take a day trip to either the Teachers' College or to the Technical Institute to see what kind of facilities are available there and what kinds of skills are being taught.

LESSON TWENTY-FIVE

IN THE GARDEN: HOW TO USE A LEVER

Vocabulary:

fadem
tantan
presem
wilbaro
pat
sped

Grammar References:

How many relative clauses can you find in the basic material? Underline them. If you feel you need practice with them, see Lesson 21 of the *Grammar Handbook*.

Classroom Activities:

1. Listen to the narrative and ask questions about the parts you don't understand.

2. Listen and answer the following questions:

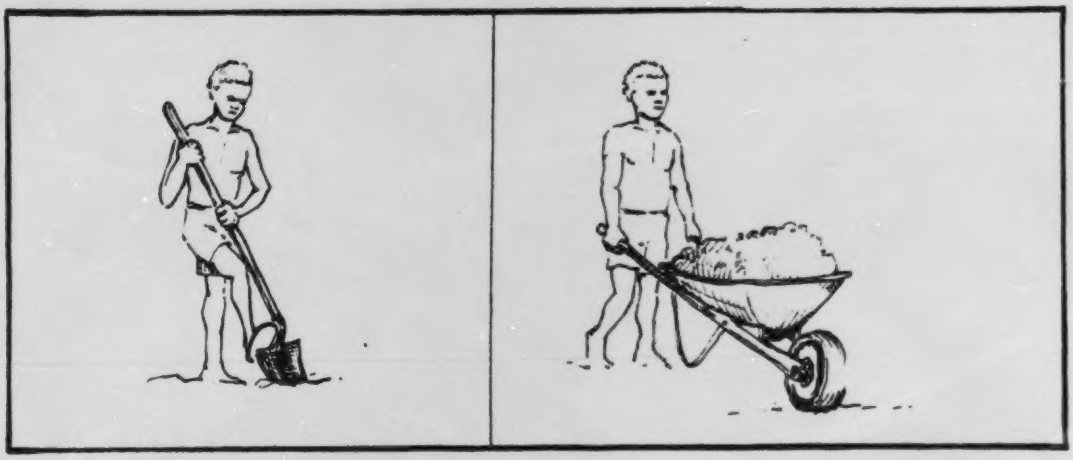
   a. Haomas pat nao liva yu yusim fastaem ia hem i garem?
   b. Ples wea hem i liftim samting hem i go ap o hem i go daon?
   c. An ples wea yu presem hem i go ap tu?
   d. Wea nao ples wea stik hem i tantan?
   e. Namba wan kaen liva stik ia hem i no garem ples wea stik hem i tantan long wan en ia?
   f. Hem i garem ples wea yu presem long melewan long stik o nomoa?
   g. Waswe, namba tu kaen liva an namba wan kaen liva tufala i waka long wan kaen wei o nomoa?
   h. Long namba tu kaen liva, wea nao ples wea yu presem?
   i. Wea nao ples wea hem i liftim samting?
   j. Long namba tu kaen ia, ples wea hem i tantan hem i no stap long en blong liva ia?
   k. Mektri liva hem i no waka olsem namba wan an namba tu kaen liva ia?
   l. Mektri liva i garem ples wea hem i tantan long en blong liva o nomoa?
   m. Ples wea yu presem hem i stap long en blong liva tu?
   n. Namba tri kaen liva hem i waka olsem wanem?
   o. Namba tu kaen liva hem i waka olsem watkaen samting?

3. Re-tell the narrative in your own words.

4. Write out the answers to the questions in 2 above.

SUPPLEMENTARY MATERIAL: Narrative

Yu lukluk gudfala long liva stik ia wea yu yusim fastaem. Hem i garem trifala pat. Ples wea hem i liftim samting, hem i go ap. Ples wea yu presem, hem i go daon. Melewan long stik wea haf log hem i stap, hem i ples wea stik hem i tantan. Desfala liva stik ia hem i wan kaen liva stik nomoa, bikos hem i garem ples wea yu presem long wan en blong stik and ples wea hem i liftim samting long nara en blong stik, an ples wea stik hem i tantan hem kolsap long melewan.



Nara kaen liva hem i waka long nara wei. Ples wea yu presem hem i stap long wan en blong liva, olsem liva stik yu yusim fastaem. Bat ples wea hem i liftim samting hem i stap long melewan long liva. An ples wea liva hem i tantan hem i stap long nara en, olsem wilbaro.

Mektri liva hem i waka long deferen wei tu. Ples wea hem i liftim samting hem i stap long wan en blong liva, olsem namba wan kaen liva. Ples wea liva hem i tantan hem long nara en, olsem namba tu kaen liva. Bat ples wea yu presem fo liftim samting hem i stap long melewan blong liva, olsem sped.

HOW TO PLANT WING BEANS

Lesson Twenty-Six

Objective: At the end of this lesson you should be able to tell in Pijin how to plant a fruit or vegetable that you are familiar with.

Translation of Basic Material:

This bean is planted from seed. There are two ways that you can plant your seeds. One way is to grow the plants in mounds, arranged in squares. The second way is to grow them in ridges. These ridges should be a little distance from one another, about 50 centimeters.

After you've prepared the soil, you can plant the seeds. They should be planted about seven or eight inches apart.

When you see that the seedlings are three or four inches tall, you should cut small poles and place one firmly in the ground near each plant.

After you've planted the poles, tie the tops together. The beans will grow up the poles.

Two or three months after you've planted the seeds, they will flower. After the flowers drop, the fruit will appear. About three weeks after that, the fruit will be ready to pick. You can pick them while they're still young. But if you'd like to eat the seeds, you can wait until the skin of the bean is yellow and a little hard.

Classroom Activities:

1. Listen to the narrative with your books closed and ask questions about parts you don't understand.
2. Read the narrative and answer questions your teacher asks about it.
3. Close your books and re-tell the narrative in your own words.
4. Without looking at your book, write out the narrative in your own words.

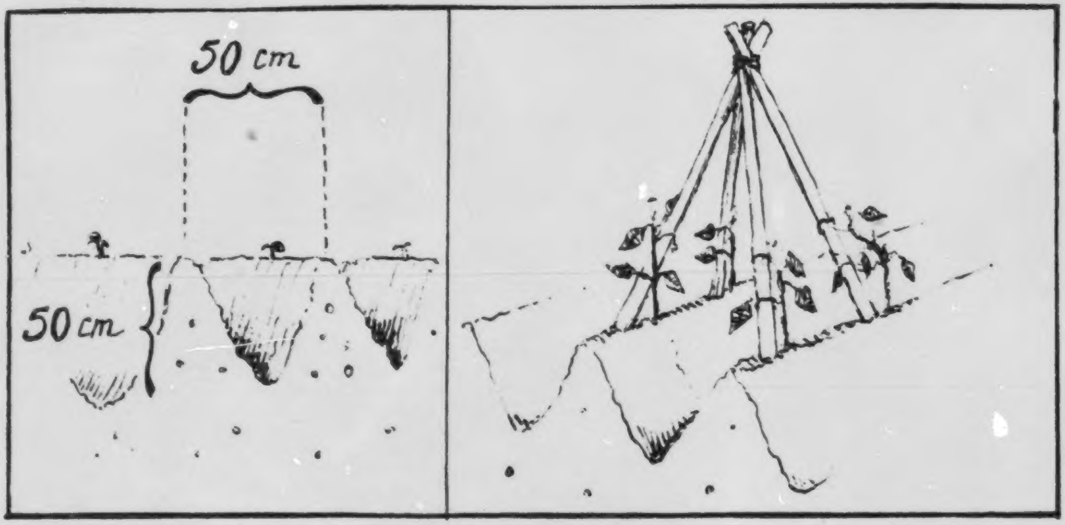
Evaluation Activity: In Pijin, explain to either a class you are practice teaching with, to a group of students of a friend of yours, or to your own classmates and teacher how to plant wing beans (or any other kind of vegetable or fruit you are familiar with).

HAO FO PLANDEM FOKONA BIN

Leson Twenti Siks

BASIC MATERIAL: Narrative

Deskaen bin ia sid blong hem nao yu plandem. Tufala wei nao yu save plandem olketa sid blong yu. Wanfala wei yu hipim ap graon an mekem samfala skwea. Mektu wei yu hipim ap graon an mekem samfala longfala laen weitim graon. Olketa longfala laen long soel yu hipim ap ia mas stap farawe lelebet from olketa narafala hip long graon yu mekem, longfala olsem long blong han blong yu.



Bihaen yu mekem rere olketa hip long graon, yu save plandem olketa sid blong yu nao. Wanfala sid hem mas farawe seven o eit insis from narafala sid.

Taem yu lukim olketa i grou kasem tri o foa insis, yu mas katem samfala smol strong stik an stikem strong gudfala long graon kolsap long evri bin ia.

Bihaen yu putim stik long graon, yu putim olketa hed blong olketa stik tugeta an yu taem ap evriwan. Bihaen olketa bin bae i save gro ap faloem olketa stik.

Yu plandem olketa sid ia finis, bihaen tu o tri mans, olketa bae garem flaoa. Bihaen flaoa i fol daon, baebae frut stat kam aot nao. Bae tri wik finis, olketa frut bae rere fo pikim. Yu save pikim taem olketa yang yet. Bat sapos yu wande kaikaim sid, yu save weit fo taem skin blong olketa yelo lelebet an strong.

Follow-up Activity: Visit the Ministry of Agriculture and Lands, the Dodo Creek Experimental Station, Ilu Farms, Tambea Village, John Kabueri's piggery and/or the Betikama School Garden to see what kind of resources they have available to you for small-scale agriculture.

Vocabulary:

digim
fit
kavarem
stik
tri
flaoa
graon
laenem
sid
yelo
frut
grin
rut
skin

Grammar Reference:

The second, third, and fourth paragraphs of the narrative begin with a time clause. To practice using these, see Lesson 23 of the *Grammar Handbook*.

Cultural Notes:

1. There are many traditional units of measure using body parts. These may vary from place to place. If you are working in agriculture or at the village level, it would be a good idea to learn some of these units of measurement.

2. *Fit* is used as a unit of measure. *Fut* in Pijin refers to the body part. No singular/plural distinction is made in either case.

SUPPLEMENTARY MATERIAL: Spiel

Using as many of the words below as you need, talk for 30 seconds on how to plant a fruit or vegetable you are familiar with.

tri
stik
sid
flaoa
frut
skin
lif
rut

digim
hipim ap
plandem
kavarem
taem ap
laenem
katem

graon
soel
hip
hol
grin
yelo
tan
grou

bihaen
finis
kolsap
fit
insis
fadem
haf fadem
long blong

HOW TO COOK WING BEANS

Lesson Twenty-Seven

Objectives:

1. At the end of the basic material, you should be able to explain how to cook simple vegetable dishes.
2. At the end of the supplementary material, you should be able to explain how to prepare food using several different modes of cooking.

Classroom Activities:

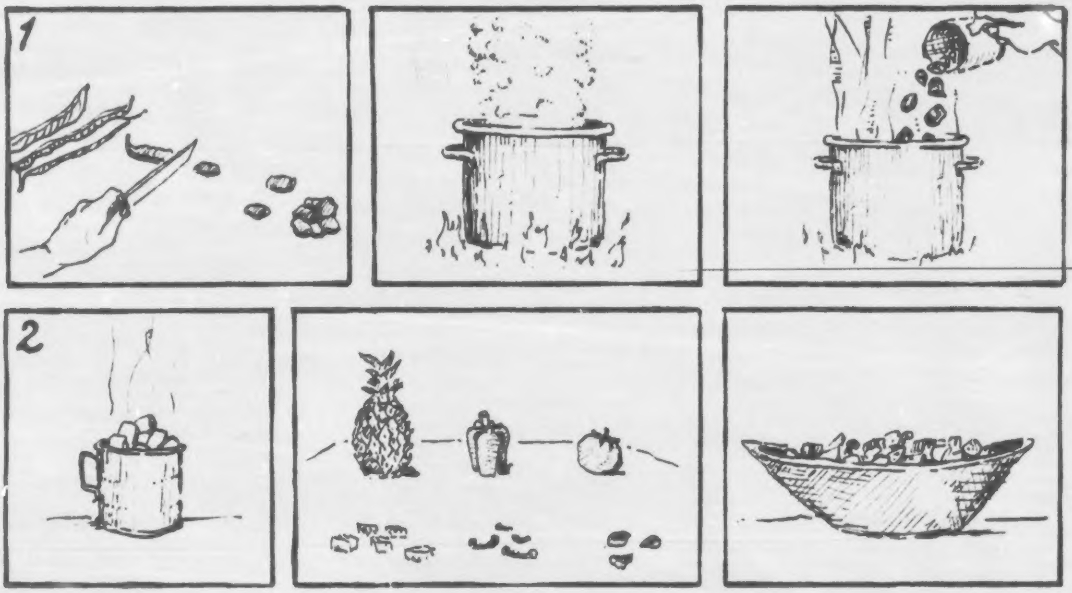
1. Listen to the narrative and answer the questions your teacher asks you.
2. Re-tell the narrative including all of the steps Gloria must follow in order to cook the beans.
3. Write the narrative as your teacher or one of your fellow students dictates to you.
4. Write your own narrative about a simple way to prepare a vegetable common to the Solomon Islands.

Evaluation Activity:

Today, prepare dinner with your fellow trainees, your family, or a Solomon Island friend. Talk about what you are doing as you are cooking. If you aren't sure how to say something, ask a friend who speaks Pijin well.

HAO FO KUKIM OLKETA FRUT BLONG FOKONA BIN

Leson Twenti Seven



BASIC MATERIAL: Narrative

Gloria hem i wande kukim frut blong bin wea hem i plandem kolsap tri mans finis nao. So hem i mas duim olketa samting ia.

Hem i katem olketa bin long smolfala pis fastaem. Bihaen, hem i mas boelem wata, an adem sol go insaed long wata ia. Taem wata hem boel yet, Gloria hem i adem olketa bin go insaed wata hem i boel yet an kukim go fo faev or tenfala minit nomoa, an olketa tan nao.

Taem olketa bin i kukuk yet long antap long faea, Gloria hem i adem go moa samfala wata blong laeman insaed.

Sapos Gloria laek kaikaim kol, hem miksim wanfala kap long bin wea hem i tan finis weitim olketa samting ia:

Trifala pis long paenapol wea hem i katem smol;
Wanfala big grin pepa wea hem i katem smol;
Tufala tomato wea hem katem smol.

Bihaen, Gloria mas miksim olketa bin, paenapol, pepa an tomato insaed wanfala besin. Kaikai ia hem i rere nao fo kaikaim weitim miti o fis.

Translation: Gloria wants to cook the beans that she planted nearly three months ago. So she must do the following.

First she cuts the beans into small pieces. Next she must boil water and add salt. When the water boils, Gloria adds the beans and cooks for five to ten minutes, until done.

While the beans are cooking on the fire, Gloria adds some lemon juice.

If Gloria wants to eat them cold, she mixes one cup of cooked beans with the following:

three pieces of pineapple - cut small
one big green pepper - cut small
two tomatoes - cut small

Afterwards, Gloria must mix the beans, pineapple, pepper and tomato in a big bowl. Then the food is ready to eat with meat or fish.

Cultural Note:

One of the biggest medical problems for Peace Corps volunteers living in the bush in the Solomons is improper diet. A lack of the proper fruits and vegetables in one's daily diet can lead to other problems, including sores that fester, general weakness and susceptability to disease. Vitamin supplements are not enough to counter a lack of fruit and vegetables. Be sure you know what vegetables will be available to you and how to prepare them. Then be sure to include some of them in your diet everyday.

Grammar Reference:

How many clauses can you find that begin with taem? How would you translate them? For an explanation of this type of clause, see Lesson 23 of the Grammar Handbook.

Classroom Activities:

1. Read the operations to yourself and underline the parts you don't understand.
2. Ask your teacher to explain in Pijin the parts you don't understand.
3. Listen to your teacher read the operations, one at a time, and with your books closed, repeat the operation to your teacher or classmates in your own words.
4. Using as many of the vocabulary words from the list below as you need, explain to your teacher and the class how to prepare a dish you are good at making.

Follow-up Activities:

1. If you haven't already begun to do so, look around at the market and in the shops for the kinds of food, especially vegetables, which are available in the Solomons. Try out different ways to prepare them. While you are cooking, review in your mind, or better still, out loud to a friend, in Pijin, just what you are doing, step by step.
2. Look around town to find as many cookbooks geared to the Solomons as you can. (At least one is even written in Pijin.)

Vocabulary:

krasem
korongisim
fok
sospan
gris
smokem
oven
kap
naef
laeman
drae
klinim
hotem
umu
taokae
wasem
fraem
besin
kuki
bata

SUPPLEMENTARY MATERIAL: Operation

1. Hao fo Kukim Olketa Had Sid Blong Bin

Bekem olketa sid long bin hem drae finis, insaed long oven an adem sol go long olketa. Taem olketa tan, yu save kaikaim olsem pinat.

2. Olketa Nara Sid Yu No Bekem Yu Save Yusim fo Narafala Wei Tu

Yu tekem wanfala baeg an mekem hem tuwet. Yu putim go long botom long wanfala basket. Bihaen, yu mas putim go olketa sid long bin long antap baeg hem tuwet ia nao. Yu mas lulukaotem baeg ia fo tuwet olowe nao. Baebae olketa sid save grou ap. An taem olketa yang lif grou an kasem tufala insis an no grin yet, olketa yang lif i rere fo kaikaim nao.

3. Fo Kaikaim Kol

Miksim tu o trifala kap long olketa yang lif i no tan weitim wan kwata kap salat. Deswan yu save kaikaim weitim miti o fis hem i tan finis.

4. Hao fo Fraem Olketa Yang Lif Blong Bin

Yu mas garem:

tu o trifala kap blong olketa yang lif long bin;
wan haf kap long wanfala big grin pepa wea yu katem finis;
wanfala kap long grin bin;
wanfala anian wea yu katem finis.

Putim tufala spun long majarin, bata, or gris blong pigpig o bulumakao insaed pot an mekem hot fastaem. Adem go olketa yang lif blong bin, grin pepa, grin bin an anian an kukim go fo faev minit nomoa. Sapos yu garem tomato, pamken, o popo, yu save adem go tu.

STARTING A BUSINESS

Lesson Twenty-Eight

Objectives:

1. At the end of the basic material, you should be able to use business vocabulary to discuss some of the problems which face the person who is just starting a new business in the Solomons.
2. At the end of the supplementary material, you should be able to describe in Pijin the steps involved in starting and maintaining a co-op in the Solomons.

Classroom Activities:

1. With your books closed, listen to the narrative and ask questions about the sections you don't understand.
2. Listen to the narrative again and answer the questions your teacher asks you.
3. With your books closed, re-tell the narrative in your own words.
4. Rewrite the narrative in dialogue form as a conversation between John and Harry.
5. From what you have been able to gather from friends and associates of yours working in the business community, what kind of problems do you anticipate John having? With the help of your teacher, make a list of these on the board, and in Pijin discuss the causes and some possible solutions to these problems.

Evaluation Activity:

Visit someone you know who has a business or who works in a co-op. Find out (through Pijin) when the business was begun, how it was begun, what some of the problems are, and how those problems are handled. Report back to the class.

WEI FO STATEM BISNIS

Leson Twenti Eit

BASIC MATERIAL: Narrative

Wanfala man nem blong hem Jon wande statem stoa, so hem go askem wanfala bisnis advaesa fo hao fo duim bisnis. Nem blong bisnis advaesa ia, Hare.

Hare askem Jon wea nao hem wandem stoa blong hem stap an sapos pipol long vilij blong hem wandem stoa tru. Jon hem talem Hare, tu handred pipol nao long ples blong hem. Bat no stoa i stap long ples ia fo pipol baem samfala samting olketa wandem.

Hare wande save haomas mani nao Jon garem fo statem stoa blong hem. Jon talem Hare, hem garem tu handred dola.

Hare talem Jon trifala impoten samting hem mas save fo statem bisnis blong hem. Trifala samting ia, odarem kago, makemap kago, an transpot.

Taem odarem kago, Jon mas tekem kago hem save salem finis. Olketa samting olsem raes, suga, ti, tobako, masis, tin fis and samfala samting moa. Hem gud fo Jon baem olketa samting long stoa wea praes hem gudfala.

Taem hem tekem go kago blong hem finis long stoa blong hem, Jon mas makemap evri samting fo salem fo hem mekem plande seleni moa.

Taem Jon salem kago, hem mas kipim mani fo yusim fo baem samfala moa kago. Sapos hem duim deswan, hem save mekem bigfala moa kago blong hem an baebae hem save winim samfala moa seleni.

Translation:

A man named John wanted to start a business, so he asked a business advisor how to run a business. The name of the business advisor is Harry.

Harry asked John where he wanted his store to be located and whether the people in his village really wanted a store. John told Harry that there are two hundred people in his village. But there is no store there for the people to buy the things they want.

Harry wanted to know how much money John has to start his store. John told Harry he has two hundred dollars.

Harry told John three important things he must know in order to start his business. These three things are ordering goods, marking up goods, and transportation.

When ordering goods, John must take goods he will be able to sell. Things like rice, sugar, tea, tobacco, matches, canned fish, etc. John should buy these things at a store where the price is right.

After he takes his goods to his store, John must mark up everything to sell in order to make a good profit.

When John sells the goods, he must save the money to use to buy more goods. If he does that, he can increase his inventory and he will earn greater profits.

Cultural Note:

It has sometimes been claimed by Peace Corps volunteers and other foreigners bringing 'technical assistance' to the Solomons that technical concepts cannot be expressed in Pijin. This is, of course, nonsense. There are several ways to express technical concepts in Pijin. The quickest and most convenient way is simply to borrow a word for the concept from another language. In the case of Pijin, the other language is most often English. This is not, however, the most effective way, since it involves the teaching and learning of new vocabulary as well as the teaching and learning of new concepts. With a little more time and thought, these technical concepts can be expressed in Pijin using vocabulary that most Pijin speakers are already familiar with. Note, for example, the use of mekem bigfala moa and winim seleni for 'increase' and 'earn profits', respectively.

Grammar References:

1. In both the basic and the supplementary material, there are a lot of comparisons using olsem and winim. Find as many of these constructions as you can. Be sure that you understand them and know how to use them. For help on this point, see Lesson 19 of the Grammar Handbook.

2. Find one example each of an indirect question and an indirect statement. If you aren't sure what these are or need to practice with them, see Lesson 22 of the Grammar Handbook.

SUPPLEMENTARY MATERIAL: Narrative

Classroom Activities:

1. Read the narrative on your own, and underline the parts you don't understand. Ask your teacher to explain the meaning of those parts in Pijin.

2. Either in writing or orally in front of the class, try to summarize the major points of the narrative.

3. How are the concepts covered by the following English words expressed in Pijin? Try to find examples in the texts.

   capital
   increase
   transporation costs
   goods
   co-operative
   rent
   profit
   borrow
   advertising

4. If you are working in business, make a list of technical words in English which you think you will need in your work. With the help of your teacher and using the list of words in number 3 above as a guide, try to find ways to express these concepts in Pijin without simply 'borrowing' the word from English.

Follow-up Activity: Visit the Ministry of Trade, Industry and Labor to learn the functions of this Ministry and the programs it sponsors.

Vocabulary:

makemap kago
sosaeti
wesis
duim bisnis
transpot
mekem bigfala moa
odarem kago
winim seleni
lonem

SUPPLEMENTARY MATERIAL: Narrative (continued on page 145)

WEI YU SAVE GAREM SELENI FO STATEM SOSAETI

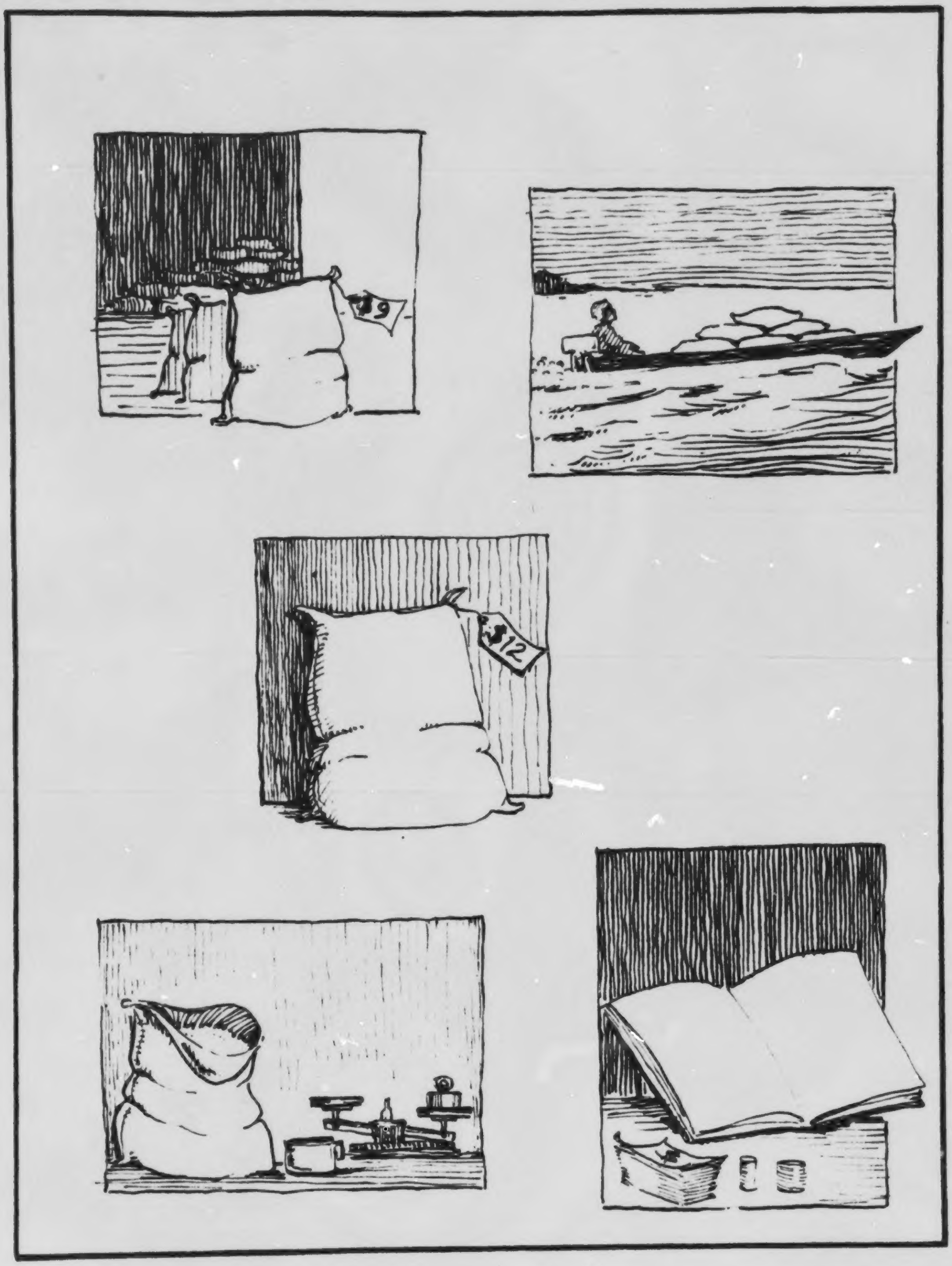
Sosaeti hem blong olketa memba an olketa memba save go baem samting olketa i nidim an evri yia sosaeti hem winim seleni, olketa memba tekem lelebet mani. Bifoa yu statem sosaeti, yu mas garem mani nao.

Olketa memba nao givim seleni fo ranem sosaeti mekem sosaeti save helpem olketa baek.

Taem yu statem sosaeti, yu save lonem seleni from olketa beng.

Desfala mani blong olketa memba an mani wea olketa i lonem from beng olketa kolem "kapital". Desfala mani nao yu save statem sosaeti weitim.

Wei yu save yusim seleni blong olketa memba an seleni yu lonem long beng mekem bisnis waka gudfala, olketa memba i save salem kopra, fis, kago an samting olketa i mekem seleva, olsem sea, basket, an kaving.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SAMTING SOSAETI SAVE SPENDEM SELENI LONG HEM

Seleni blong sosaeti nao ("Kapital" ia) baebae yu yusim fo peim olketa samting ia.

-- mani yu peim fo evri samting yu salem long stoa, olsem kago an kaikai;

-- wesis blong wakaman;

-- mani yu peim long sip fo tekem go kago blong sosaeti;

-- taks blong bisnis.

Sapos yu wande statem sosaeti long wanfala ples yu no onem, olsem Gizo, Auki, Kirakira o Honiara, baebae olketa samting ia nao yu save spendem seleni long hem:

-- mani yu peim long ona blong lan;

-- mani yu peim fo evri samting yu nidim long stoa, olsem trak, gas, an wata saplae; insurens; (desfala wod "insurens" minim sapos haos blong sosaeti hem bone an sosaeti lusim plenti seleni, baebae insurens kampani nao hem save peim baek olketa samting yu lusim. Bat sapos yu no peim insurens, yu no save garem help olsem.)

-- mani yu peim long redio an niuspepa fo talem nius abaot stoa blong yu an wanem yu salem long hem mekem olketa pipol save kam bae long sosaeti;

-- mani yu peim fo haerem trak an wakaman fo tekem aot kago from kago haos long waf taem sip hem i kam.

WEI YU SAVE KIPIM AP BISNIS GUDFALA

Bisnis hem olsem samting hem garem laef. Olsem pikinini taem hem smol kam, hem nidim moa help winim taem bigfala. Bisnis hem olsem tu. Fastaem hem i nidim plande help from olketa memba, minim olketa memba mas lukaotem seleni an evri samting wea olketa i salem long stoa gudfala. Yu mas save gudfala wanem bisnis hem minim bikos hem i samting hem i ran long mani wea no wanfala man nomoa hem onem. Dastawe yu mas yusim long barava wei olketa seleni wea yu winim long kago fo baem niufala saplae. Desfala wei yu save kipim an ranem sosaeti blong yu gudfala evri yia.

RUNNING A BUSINESS

Lesson Twenty-Nine

Objectives:

1. At the end of the basic material, you should be able to discuss the implications of the wantok system in a money economy.
2. At the end of the supplementary material, you should be able to outline in Pijin several important principles behind a successful business.

Classroom Activities:

1. Listen to the mini-drama being read to you and ask about the parts you don't understand.
2. Act out the mini-drama with one of your classmates.
3. Notice that Joe's problem is still unresolved and that Mike has been able to offer no constructive advice so far. Extend the dialogue by offering Joe some advice concerning his problem.

Evaluation Activity:

Show that you have reached the objectives by discussing with your teacher (and classmates) the following questions:

1. Wanem nao 'wantok'?
2. Waswe olketa pipol long Solomon tingting hevi long desfala 'wantok sistem'?
3. Sapos yu garem samfala wantok blong yu, wanem nao samfala samting olketa mas duim fo yu? Wanem nao yu mas duim fo olketa? Hem i gud o nomoa? Waswe?
4. Sapos yu garem bisnis blong yu, wanem nao maet baebae olketa wantok askem yu fo duim? Hem gud o nomoa? Waswe?

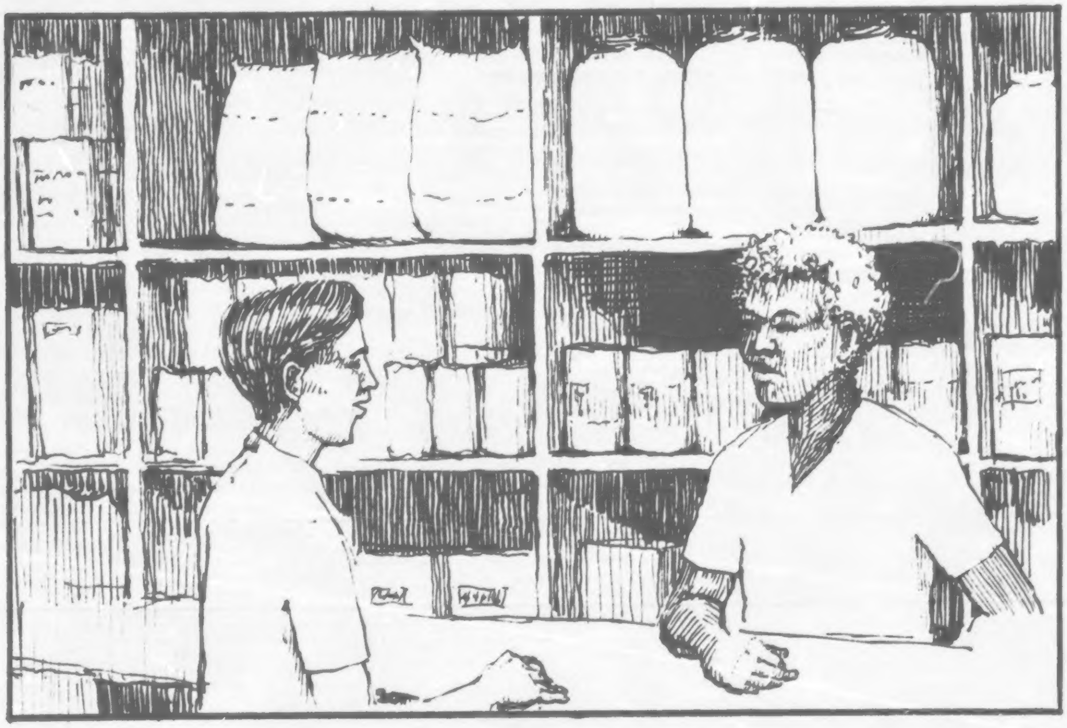
   Hao nao yu save stretem tingting blong wantok an tingting blong barava wei blong bisnis?

WEI FO RANEM BISNIS

Lesson Twenti Naen

BASIC MATERIAL: Mini-drama (continued on page 149)

Maek hem i toktok weitim wanfala fren blong hem hu hem i garem bisnis.



Maek:	Halo wantok Jo. Yu waswe?
Jo:	Mi oraet nomoa, Maek.
Maek:	Waswe bisnis blong yu?
Jo:	Mi no hapi long hem.
Maek:	Waswe yu no hapi?
Jo:	Man hem givim mi saplae i sasem tu sen long wanfala botol fo tekem kam long eapot.
Maek:	O ya! Wanem moa?

Translation:

Mike: Hi, Joe. How are you?

Joe: I'm all right, Mike.

Mike: How's your business?

Joe: I'm not happy about it.

Mike: Why aren't you happy?

Joe: My wholesaler charges me two cents a bottle to bring them in from the airport.

Mike: Yeah? What else?

Joe: I want to sell my drinks at twenty-three cents per bottle and that includes transport and kerosene for the ice.

Mike: What size bottle are you selling?

Joe: The eight-ounce size.

Mike: Yeah? What else?

Joe: You know, twenty-three cents per bottle is too expensive for Solomon Islanders who don't have any job.

Mike: I know what you say is very true.

Joe: Thanks, Mike. But life these days is very hard. People work hard to send their children to school, and to pay for their tuition.

Mike: That's true, Joe. I know what you mean. Can I tell you something?

Joe: Sure. Please.

Mike: Why don't you try to go out from your store and sell your drinks as a vendor.

Joe: No! I can't do that.

Mike: Why?

Joe: If I did that kind of thing, I would have to get a license first. And another thing, none of my *wantoks* would be happy with this way.

Mike: Why wouldn't your *wantoks* be happy?

Joe: Mike, our custom forbids the sale of anything to our *wantoks*. We can give, but it is forbidden to ask our *wantoks* to pay for the things we give them. So I really can't do that, Mike.

BASIC MATERIAL, continued

Jo: Mi wande salem dring blong mi long twenti tri sen fo wanfala botol an deswan fo kost blong transpot an kerosin blong aes.

Maek: Watkaen saes botol nao yu salem?

Jo: Deskaen eit aons wan ia.

Maek: O ya, an wanem moa?

Jo: Yu save, deskaen twenti tri sen long wanfala botol ia hem i hae tumas fo olketa Solomon Aelan pipol wea i no garem waka.

Maek: Mi save wanem yu talem ia i tru tumas.

Jo: Tanggio Maek, bat laef destaem hem had tumas. Pipol i waka had tumas fo sendem pikinini blong olketa fo go long skul an peim skul fi blong olketa tu.

Maek: Tru nao, Jo. Mi save wanem yu minim. Waswe, mi save talem yu wanfala samting?

Jo: O, ya. Plis.

Maek: Waswe, yu no trae fo go aot from stoa blong yu an salem olketa dring blong yu olsem hoka lasin?

Jo: Nomoa! Mi kanduit duim datwan.

Maek: Waswe?

Jo: Sapos mi duim datkaen samting, mi mas tekem lasin fastaem ia. Nara samting, baebae olketa wantok blong mi i no hapi long deskaen fasin.

Maek: Waswe olketa wantok blong yu baebae olketa i no hapi?

Jo: Long kastom blong mifala i tabu fo salem enikaen samting long wantok. Mifala save givim nomoa bat tabu fo askem wantok fo peim olketa samting mifala givim. So, mi kanduit duim deskaen, Maek.

Classroom Activities:

1. With your books closed, listen to the narrative being read. Then write down at least five wh-questions based on the narrative.
2. Ask your fellow classmates the questions you have written down.
3. Listen to the narrative again and re-tell the narrative in your own words, touching on all of the major points covered in the original.
4. Without looking in your books, write a summary of the narrative.

Vocabulary:

man hem givim saplae
saes
aons
lasin
koan
sasem
botol
hoka
fasin
peim long seleni stretewe

Follow-up Activity: Visit a co-op. Talk to someone in charge. Ask what kind of problems are involved in operating a co-op. Find out how these problems are solved. Do people in managerial or advisory positions use Pijin in the running of the business? If so, when and to whom? If not, why not? Take notes on what you've learned and report back to the class, in Pijin.

Grammar References:

1. Notice the use of the relative clause man hem givim mi saplae. This is an example of another good way to express a concept in Pijin for which there is no single Pijin word (see the Cultural Note in the last lesson). For practice with relative clauses, see Lesson 21 of the *Grammar Handbook*.

2. There are several sapos clauses in this material. How would you translate them? For practice with sapos clauses, see Lesson 24 of the *Grammar Handbook*.

3. Look at the first sentence of the supplementary material. What does hem refer to? What is the subject of letem? If you can't answer these questions or want practice with sentences of this type, see Lesson 17 of the *Grammar Handbook*.

SUPPLEMENTARY MATERIAL: Narrative

BARAVA WEI BLONG BISNIS

1. Hem i no gud fo letem pipol kaon long sosaeti blong yu.

2: Yu kolektem olketa kaon blong sosaeti kwiktaem nao, from eni wan hem i garem kaon long sosaeti.

3. Sapos sosaeti blong yu stap long bigfala ples olsem Auki, Gizo, Kirakira o Honiara, wea yu no save gudfala long olketa pipol, yu mas askem fastaem seleni, sapos olketa pipol laek fo odarem samfala samting olketa laekem bat hem i no stap long stoa.

4. Bifoa yu baem kago fo sosaeti blong yu, yu mas lukluk raon long plande ples wea yu save faendem lou praes winim olketa nara kambani.

5. Sapos sosaeti blong yu baem plande kago long wantaem an yu peim long seleni stretewe, baebae kambani yu baem olketa kago from ia save givim yu fo lou praes.

6. Sapos yu lukim samfala kago blong yu wea olketa i stap long stoa long taem nao, hem i gud fo salem olketa long lou praes lelebet. Long des wei yu no save lusim kago fo nating. Sapos yu kipim kago an yu no salem long lou praes, bae olketa mani yu baem fastaem long olketa kago ia yu no save winim baek. Sapos yu duim long des wei, baebae olketa pipol save kam olowe fo bae long sosaeti blong yu.

COPRA PRODUCTION

Lesson Thirty

Objectives:

1. At the end of the basic material, you should not only know how copra is produced, you should be able to describe the process in Pijin.
2. At the end of the supplementary material, you should be able to describe the steps involved in the marketing of copra.

Classroom Activities:

1. Listen to your teacher or a fellow student read the mini-drama and ask him/her questions about the parts you don't understand.
2. Act out the mini-drama.
3. Listen while your teacher reads Gloria's questions. Write out Francis' answers. Don't worry about writing the answers word for word as they are given in the book. Just get the main ideas.

Evaluation Activity:

Arrange to visit a copra drier and have the owner or someone familiar with the process explain to you step by step how copra is dried and sent to market. Insist that they speak to you in Pijin. Try repeating each step as they explain it to you and don't be shy about asking questions.

Follow-up Activity:

Pay a visit to the Solomon Islands Plantations Limited to see how palm oil is produced on a large scale. Arrange this trip in advance and take a picnic lunch.

HAO FO WAKEM KOPRA

Leson Toti

BASIC MATERIAL: Mini-drama

Gloria an Franses go aot long bus an Gloria lukim wanfala strenjfala haos.

Gloria: Wanem nao desfala haos hem garem tufala samting olsem boela stand ap bihaen long hem ia?

Franses: Desfala haos hem kopra draea ia, wea mifala kukim kopra insaed.

Gloria: Hao noa yufala mekem kopra?

Franses: Fastaem yu hipim ap olketa drae frut long kokonat. Bihaen, tekem aot olketa skin. Finis yu brekem long haf, torowe wata an putim evriwan antap long wanfala waea net insaed long haos ia. Yu mas laenem gudfala olketa haf kokonat ia mekem olketa save tan gudfala.

Gloria: Taem yu laenem gudfala, wanem moa yu duim?

Franses: Bihaen yu tekem plande faeawud an putim insaed long olketa longfala dram. Den yu save laetem faea nao.

Gloria: Haomas taem nao hem save tekem yu?

Franses: Hem i save tekem yu foa o faev dei bifoa kopra blong yu hem rere fo salem.

Gloria: Hao nao yu salem kopra blong yu?

Franses: Fastaem yu putim olketa kokonat blong yu wea hem tan gudfala insaed long kawara baeg. Den yu ramem gudfala, soemap gudfala long mamana baeg ia, mekem hem strong an den yu save tekem go long Honiara fo salem long Pot Atoriti.

Translation:

Gloria and Francis went into the bush and Gloria saw a strange looking building.

Gloria: What's that building that has those two chimney-like things standing up behind it?

Francis: That building is a copra drier, where we bake copra.

Gloria: How do you make copra?

Francis: First, you gather up the dry coconuts. Then you husk them. Afterwards you break them in half, throw away the liquid and put them in a wire net in that building. You must line up these half coconuts carefully so that they cook evenly.

Gloria: When you've got them laid out, what else do you do?

Francis: Then you take a good quantity of firewood and put it in those long drums. Then you light a fire.

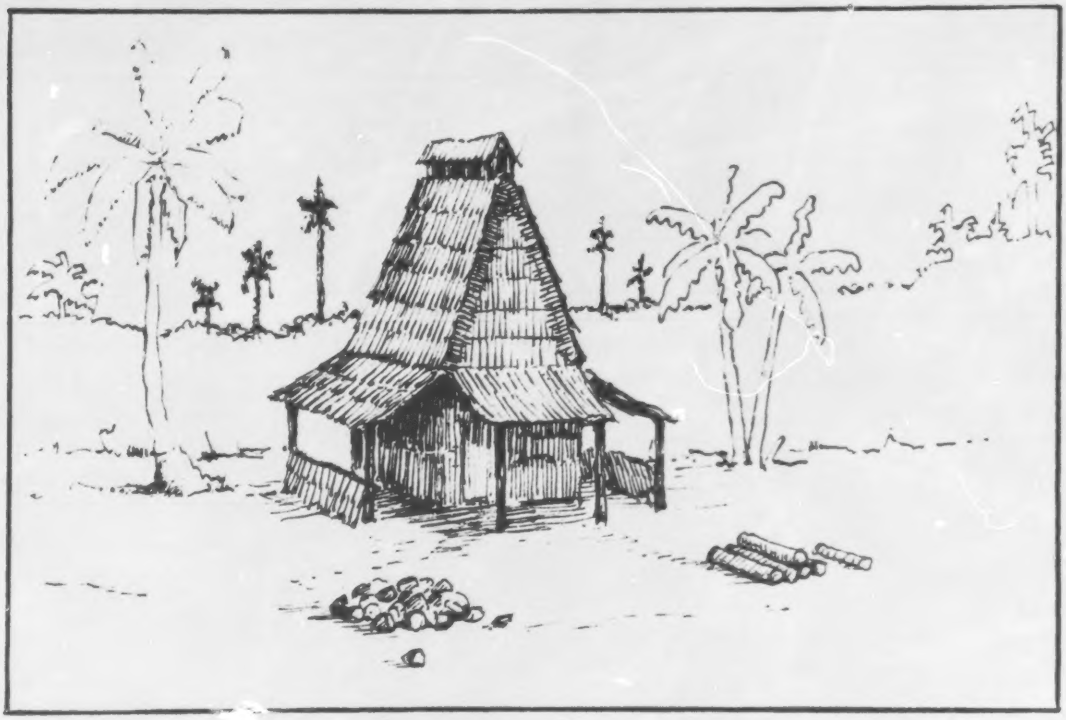
Gloria: How long does it take?

Francis: It takes about four or five days before your copra is ready to sell.

Gloria: How do you sell your copra?

Francis: First you put the copra, which has been baked, in a gunny sack. Then you pack it good and tight and sew up the front of the bag so that it is strong and then you take it to Honiara to sell to the Port Authority.

HAO FO WAKEM KOPRA



Grammar References:

1. Notice again the use of relative clauses to express a concept which in English might be expressed by a single word or phrase. How many of these clauses can you find? If you haven't studied Lesson 21 of the Grammar Handbook yet, you might want to do so after this lesson.

2. Underline as many time clauses as you can find. These are clauses that start with taem, long taem, bihaen, bihaen long taem, taem... finis. To practice these, see Lesson 23 of the Grammar Handbook.

Classroom Activities:

1. Listen to the mini-drama and ask questions about the parts you don't understand.
2. Act out the mini-drama.
3. Write a summary of the mini-drama in paragraph form.
4. With a classmate, write at least ten questions based on the mini-drama. Then challenge another pair of classmates to answer more of your questions than you and your teammate can of theirs.

Vocabulary:

boela
ramem
gred
laenem
Pot Atoriti
kawara baeg
gredem
stretem praes
agrikolsa
praes wea hem i no save sens
praes blong leba
seleni fo baem olketa long kopra bod
praes wea hem i save sens
man hu save helpem yu fo salem olketa samting blong yu
seleni yu paem fo pasis fo kago

SUPPLEMENTARY MATERIAL: Mini-drama

Maek hem i toktok weitim wanfala man blong Ministri blong Agrikolsa an Lan.

Maek: Hao nao yu fala baem kopra?

Man blong Agrikolsa: Kopra Bod baem kopra from olketa man an samfala kambani i garem barik long kokonat. Olketa wakaman blong bod nao Livas long Yandina an olketa Pot Atoriti long Gizo an Honiara.

Maek: Wanem nao olketa blong bod duim taem olketa baem kopra?

Man: Taem olketa baem kopra olketa stakem long olketa weahaos blong olketa rere fo kopra bot olsem Benklaen tekem go long olketa man i baem long Ingglan o samfala ples moa.

Maek: Wataem nao bod o olketa wakaman blong hem baem kopra?

Man: Olketa save baem kopra enitaem nomoa ia, bat oltaem olketa baem kopra bifoa olketa stretem praes blong kopra.

Maek: Hao nao olketa kopra bod stretem praes ia?

Man: Kopra bod hem i stretem praes long tufala wei. Nambawan hem putim go olketa praes wea hem no save sens, olsem praes blong leba, seleni fo baem olketa long kopra bod an rent. Mektu olketa praes wea hem save sens, olsem seleni fo baem olketa man hu save helpem yu fo salem olketa samting blong yu an seleni fo baem insurens fo lukaotem bisnis blong yu. Taem bod hem wakem aot finis olketa samting ia, den hem tekem aot olketa seleni yu paem fo pasis fo kago blong yu an samfala kost moa.

Maek: Wanem praes long nambawan gred kopra?

Man: Destaem hem ______________ long wan ton.

Maek: Hao nao yufala long Agrikolsa gredem kopra?

Man: O, trifala kaen wei nao mifala yusim. Namba wan wei mifala yusim lukluk blong mifala nomoa. Mektu wei mifala yusim wanem olketa kolem 'snap test'. 'Snap test' ia yu brekem pis long kokonat ia an yu baetem. Mektri wei mifala yusim 'watalaen test'. 'Watalaen test' yu brekem an yu lukluk insaed long desfala kopra ia. Sapos hem i garem samfala wata insaed, hem minim hem i no tan gud.

A DISEASE CALLED MALARIA

Lesson Thirty-One

Objectives:

1. At the end of the basic material, you should be able to discuss the symptoms of malaria and the treatment for it.
2. At the end of the supplementary material, you should be able to describe in more detail the symptoms, treatment and prevention of malaria.

Translation:

Sau is talking to a man who is sick.

Sau: What's the matter friend. Are you sick?
Man: Yeah. My body is cold, my head aches, and I'm shaking.
Sau: You have to be careful. You don't want to get malaria.
Man: If I had malaria, what would I do?
Sau: You could go to the hospital to see a doctor for some medicine.
Man: When I go to the hospital, what do I do first?
Sau: You'll go to the out-patient clinic. There a doctor will look at you and then he'll take your blood to find out if you have malaria or not.
Man: What kind of disease is malaria?
Sau: This disease is carried by one type of mosquito. This kind of mosquito lives in dirty places, and sometimes in tin cans, coconut shells, and in still water.
Man: Can people die quickly from malaria?
Sau: Oh yes, if you don't see a doctor right away and you really have malaria, you can die very quickly.

Classroom Activities:

1. Act out the dialogue.
2. With a partner, extend the dialogue to include a scene at the out-patient clinic, in which the man must explain his symptoms to the nurse on duty and the nurse must tell the man what to do.
3. With this same partner, change the dialogue to incorporate the symptoms and treatment of another disease.

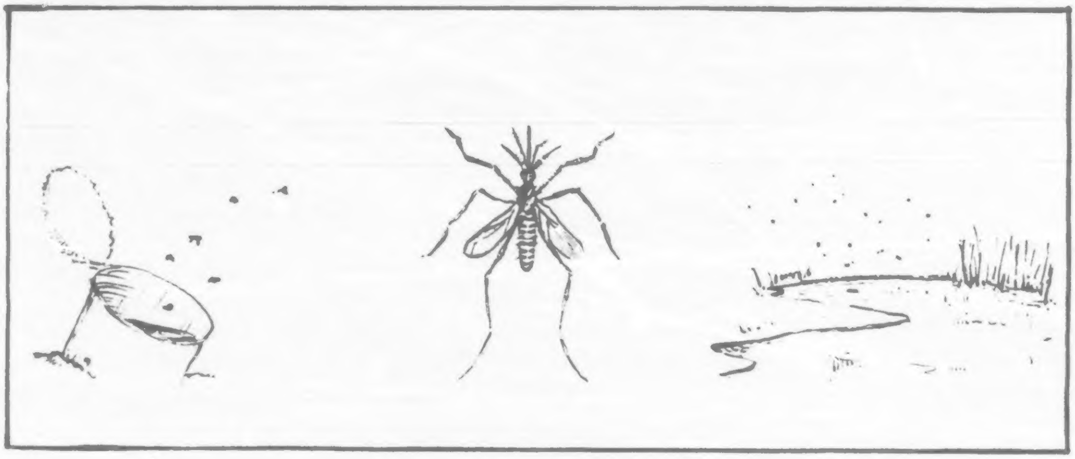
Evaluation Activity:

Do one of the following:

1. Tag along with a malaria eradication team on a trip to a village. Help explain the symptoms and treatment of malaria.
2. With the help of your teacher and classmates, role-play the above situation.

WANFALA SIKNES OLKETA I KOLEM MALARIA

Leson Toti Wan



Basic Material: Dialogue

Sau hem i toktok weitim wanfala man hem i sik tumas.

Sau: Waswe fren? Yu sik tumas?

Man: O, ia. Bodi blong mi kol, hed blong mi soa an mi seksek tu.

Sau: Yu mas tingting gud. No gud yu garem malaria.

Man: Sapos mi garem malaria, wanem nao baebae mi duim?

Sau: Yu save go long Namba Naen fo lukim dokta fo tekem samfala meresin.

Man: Taem mi go long Namba Naen, wanem nao bae mi duim fastaem?

Sau: Bae yu go long aot pesen. Long dea dokta bae lukim yu an den, bae hem tekem blad blong yu fo faend aot sapos yu garem malaria o nomoa.

Man: Watkaen siknes nao malaria ia?

Sau: Deskaen siknes ia, wankaen moskito nao hem save givim long man. Deskaen moskito ia hem save stap long olketa doti ples, an samtaem insaed long olketa tin, sela kokonat an wata wea hem i no save ran.

Man: Waswe, deskaen siknes malaria ia man save dae kwiktaem long hem?

Sau: O, ya, sapos yu no lukim dokta kwiktaem an yu garem malaria tru, yu save dae kwiktaem tumas ia.

Classroom Activities:

1. Read the narrative to yourself and underline the parts you don't understand. Ask your teacher to explain these parts to you in Pijin.
2. Read the first paragraph of the narrative and make one wh-question for each of the sentences in that paragraph.
3. Read the second paragraph of the narrative. Then close your book and write the paragraph as your teacher or another student dictates it to you.
4. Read the third paragraph of the narrative and then close your book. Summarize the contents of the paragraph, covering all of the major points.
5. Read the final paragraph of the narrative and close your book again. Now pretend that you are a member of a malaria eradication team and that you want to spray a village. Explain to the people there why you want to spray and to take blood samples.

Follow-up Activity: Visit the Solomon Islands' Red Cross to see what kind of classes, literature and films are available for instruction in emergency first aid situations.

Vocabulary:

malaria
moskito
hot long bodi
spirit
snek
aot pesen
wata wea hem i no save ran
hae ap
magru

Grammar Reference:

Find all of the sapos clauses you can in the texts of this lesson. Can you give accurate translations for all of them? If you need practice with this kind of structure, check Lesson 24 of the Grammar Handbook.

Supplementary Material: Narrative

Malaria hem i siknes nogud tru ia. Pipol dae kwiktaem tumas long hem. Man o mere o pikinini hem garem malaria long bodi blong hem baebae hem kol and seksek. Baebae hem garem fiva. Hot long bodi blong hem bae ap tumas. Pipol save toro aot, fiva, hed roan, bele ran, soa hed sapos garem malaria an haf dae sapos hot strong tumas.

Malaria hem i siknes save kwiktaem tumas fo kilim pipol bat hem siknes save kwiktaem tumas finis, sapos dring meresin o nila. Eniwan garem fiva mas tekem blad fastaem bifoa dringim meresin. Blad mas tekem long fingga long han o leg. Olketa man fo tekem blad olketa kakarem smol glas, nila, meresin, spirit an pepa. Sapos hem tekem blad hem nilim han an dropem blad antap long smol glas an hem spredem. Hem raetem nem an adres blong man long fom bifoa hem sendem go long nara sekson moa fo lukluk long hem.

Malaria siknes hem save go olobaot from wanfala man go long narafala man, long wanfala ples an go long nara ples. Moskito nao tetekem malaria olobaot bat i no evri moskito. Narakaen olketa kolem anofolin moskito nao garem malaria. Moskito hem leim eg blong hem long wata. Bat hem i no long solwata. Long ren wata, an i no long big wata. Ples doti tumas, plande rabis olsem tin, kokonat sela, an magru, an ples wata blong ren i stap olowe olsem dram, hem nao olketa moskito laekem stap an leim eg blong olketa. Fastaem moskito leim eg. Bihaen samfala wik, eg brek an snek kam aot. Bihaen snek kam, moskito kam aot an flae aot.

Fo stopem malaria olketa ples mas klin olowe. Olketa haos mas sprei weitim D.D.T. Pipol olketa garem malaria olketa mas dringim meresin blong olketa kasem taem blong hem fo meresin i finis. Big samting tumas, yumi mas givim helt tok long olketa pipol long vilij fo save hao nao malaria save kam, an wea nao olketa save stap. Nara big samting yumi mas tok long pipol fastaem waswe nao yumi wande spreim ples, o tekem blad bifoa yumi duim waka.

PLANNING A FAMILY

Lesson Thirty-Two

Objectives:

1. At the end of the basic material, you should be able to explain briefly what family planning is, why it is important, and how to learn more about it.
2. At the end of the supplementary material, you should be able to talk at some length about the concepts behind family planning and the advantages of it.

Classroom Activities:

1. Memorize the dialogue and act it out.
2. Change the dialogue to a narrative and read your narrative to the class.
3. With another member of your class, dramatize the following situation: A woman comes home from the clinic with the news that she wants to begin planning her family. Her husband is opposed.
4. Using your teacher as a guide and resource person, discuss with the rest of the class the reality of the situation acted out in Number 3 above in light of Solomon Islands culture.

Evaluation Activity:

Discuss with a Solomon Islander the concepts he/she has of the family:

a. Are the children and strong family ties important? Why?

b. Does he/she notice any change in attitude on this topic between his/her parents' generation and his/her own? Between people living in Honiara and those living in the villages?

c. From his/her point of view, what are the major obstacles facing a family planning program in the Solomons? How can they be overcome? Should they be?

WEI FO PLANEM FAMILI

Leson Toti Tu

BASIC MATERIAL: DIALOGUE

Sau hem i stori long famili planing weitim wanfala mere long Famili Planing Senta.

Ana: Wanem nao famili planing?

Sau: Famili planing hem i wanfala wei wea waef an hasban save spesem olketa pikinini blong tufala.

Ana: Waswe nao hem i gud fo spesem olketa pikinini?

Sau: Deskaen wei hem i gud fo helt blong pikinini, waef an hasban tu.

Ana: Waswe sapos wanfala man an mere blong hem garem staka pikinini?

Sau: Bae tufala i no save lukaotem olketa gudfala weitim kaikai, kaliko, an evri samting wea olketa pikinini nidim.

Ana: Haomas yia moa from pikinini hem i bon fastaem bifoa hasban an waef save garem narawan?

Sau: Deswan hem i samting wea hasban an waef save lukim dokta long hem fo tekem samfala kwinin.

Ana: Waswe olketa kwinin ia no save spoelem bodi blong waef?

Sau: Sapos hasban an waef faloem wanem dokta hem i talem, baebae hem i oraet nomoa.

Cultural Note:

Needless to say, family planning is a delicate subject in the Solomons, as in many other places. By now you are probably also aware (if you aren't, you should be) of the very sensitive taboos on premarital sex and many kinds of premarital male-female interaction.

Translation: Sau is talking about family planning to someone at the family planning center.

Ann: What's family planning?

Sau: Family planning is one way for a wife and husband to space their children.

Ann: Why is it good to space children?

Sau: This method is good for the health of the children, the wife and the husband, too.

Ann: What if a man and woman have a lot of children?

Sau: They will not be able to look after them very well with food, clothing, and everything that the children need.

Ann: How many years after a child is born can a husband and wife have another one.

Sau: That is something a husband and wife can see a doctor about to get medicine for.

Ann: Doesn't the medicine harm the wife's body.

Sau: If the husband and the wife follow the doctor's directions, it's fine.

Follow-up Activity: Visit the Solomon Island Planned Parenthood Association (SIPPA) to learn the purpose of the organization and the services it offers. You may also pick up some free literature.

SUPPLEMENTARY MATERIAL: Narrative

Classroom Activities:

1. Read the narrative to yourself and underline the sections you don't understand. Ask your teacher to explain those parts to you in Pijin.
2. Write an outline of the major points in the narrative.
3. Using your outline as a guide, speak in front of the class for 30 seconds on family planning (in Pijin, naturally).
4. Choose one sentence from the narrative and dictate it to the rest of the class. Have them write it down. Go around the class, taking turns until each student has dictated at least one sentence to the others.
5. Discuss in Pijin with the other members of the class what you learned from performing the activities listed in the Evaluation Activity and the Follow-up Activity.

Vocabulary:

spesem
spoelem
nomata
helt
wanmaen
babule

SUPPLEMENTARY MATERIAL: Narrative

Wei Fo Planem Hapi Famili

Desfala wei hem i minim hasban an waef tufala i garem wanmaen an tufala i barava rere nao fo garem pikinini. Hem i minim tu olsem hasban an waef tufala i save finis haomas pikinini bae tufala i garem.

Havem pikinini hem i no samting wea hasban an waef i sek wantaem long hem nomoa tufala i garem pikinini nao, olsem kokorako hem i leim eg. Bat hem i wanfala samting tufala mas tingting hevi long hem.

Dastawe hem i moabeta fo hasban an waef fo tingting gudfala long olketa kwestin ia bifoa tufala i mek rere fo garem pikinini.

1. Waswe mitufala barava wanmaen fo garem pikinini nao o nomoa yet?
2. Wataem nao bae mitufala i rere fo garem pikinini?
3. Haomas pikinini nao bae mitufala i garem?
4. Sapos mitufala i garem wanfala pikinini destaem bae haomas yia bifoa mitufala i rere fo garem narawan moa?

Olketa kwestin ia i no garem wanfala ansa nomoa bikos yumi evriwan i no wankaen. Hem i minim deferen pipol bae olketa i faendem deferen ansa bat nomata hem i olsem, yumi mas save an tingting olowe an hevi long wanfala samting.

> Yumi evriwan wandem hapi famili an laef fo stap long hapi famili tu.

Olketa dokta i save helpem yu fo planem gud, hapi famili sapos yu wandem. Olketa i save talem yu plande wei wea yutufala i save yusim, mekem waef blong yu kanduit babule long taem yutufala i no wandem.

Samfala long olketa wei ia i gud winim samfala an hem i minim sapos wanfala wei hem waka weitim tufala marit pipol, hem no minim baebae hem i waka tu weitim narafala pipol. Yu mas siusim seleva wanem hem i gud o watkaen wei hem i barava kasem maen blong yu an waef blong yu.

Sapos yu laek fo yusim wankaen wei, yu mas lukim dokta an baebae hem nao i givim yu oda wea yutufala waef blong yu save faloem. Plande pipol olketa i yusim pil o kwinin bikos hem i isi fo garem an hem i waka gudfala tu sapos yu faloem oda blong dokta.

Waswe hem i moabeta fo planem famili blong yu? Desfala kwestin hem i minim hasban an waef nao i garem ansa blong hem. Tufala nao i bae mekem maen blong tufala fo gohed fo garem pikinini. Long laef blong yumi tudei long Solomon aelan hem i deferen nao. Hasban an waef mas tingting gud long narafala samting olsem:

1. Sapos yu stap long olketa ples olsem Honiara, Kirakira, Gizo, an Auki yu mas tingting long
    a. Kaikai blong yu
    b. Haos blong yu
    c. Kaliko blong yu
    d. Olketa wantok blong yu

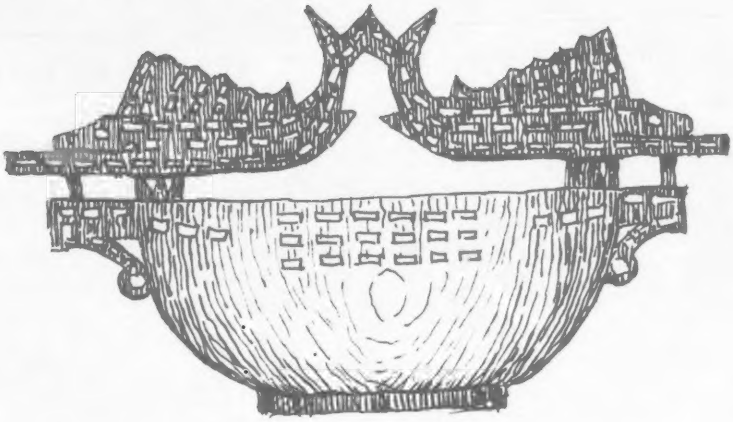
2. Watkaen waka nao bae yu duim?

3. Waswe waka bae yu duim ia hem i nidim yu fo skul gud o nomoa?

4. Waswe, yu an waef blong yu barava rere nao weitim seleni, haos an evri samting wea bae pikinini blong yu tufala i nidim?

Olketa samting olsem nao, hasban an waef mas tingting gudfala long olketa. Sapos yu no barava rere fo garem pikinini hem i moabeta fo yu no garem go kasem taem yu barava meke rere gudfala.

Yu mas lukim dokta sapos yu wande save moa long narafala wei yu save yusim fo no mekem waef blong yu babule long rong taem.



PART FOUR:

GETTING A DEEPER UNDERSTANDING OF THE SOLOMONS

The following is an excerpt from an article by Jan Worth of the Los Angeles Times News Service which appeared in the Honolulu Star-Bulletin & Advertiser on April 22, 1979. Read it; think about it as you work through the next section of lessons; and use it as a topic of discussion with your classmates, teachers, and Solomon Island friends when occasions arise.

> It is hard to quantify an internal experience but former volunteers are always willing to talk about it -- about how we learned the nature of change and the rewards of a helping relationship, about how we came to realize that there is nothing intrinsically superior about our values, about how it felt to be lonely and alone, about how it felt to face our failures and weaknesses and learn to try again. Some of us were surprised to learn that we didn't have to be comfortable to be happy! Others discovered that they did not have to see change happening to maintain their faith in it. Or that some things don't need to change -- that, despite our preconceived notions, they are beautiful as they are.

A TRADITIONAL MARRIAGE

Lesson Thirty-Three

Objective: At the end of this lesson, you should be able to describe in Pijin the steps involved in a traditonal marriage or to talk for at least two minutes on one other ceremony or aspect of traditional Solomon Islands culture.

Classroom Activities:

1. Listen to the narrative as your teacher or a classmate reads it. Ask questions about the parts you don't understand.
2. Re-tell the narrative in your own words; be sure to cover all of the major points in the narrative.
3. Re-tell the narrative again, this time using the names of two fictitious characters, a boy and a girl, and describe what they did before their traditional marriage.
4. Notice that the description of a traditional marriage presented in the narrative here is from the man's perspective. Discuss with your teacher in Pijin what a woman and her family look for in a prospective husband. What qualities are important? Why? What would parents do if a boy they don't approve of wanted to marry their daughter? What can the parents of a woman do to encourage her marriage to someone they like?

Evaluation Activity: Present a two minute talk to the class on one of the topics:

1. A Traditional Marriage
2. Traditional Money
3. Traditional Music
4. Traditional Funerals
5. Traditional Sacred Plants and Animals
6. Traditional Body Ornaments and Dress
7. Traditional Architecture

Follow-up Activity: Interview a Solomon Island friend of yours. Find out how old he/she was when he/she got married. How old was the spouse? Was it a traditional marriage? How did they meet? How was the courtship carried on? Was there dating in the Western sense? How long was the courtship? Was there a marriage ceremony? What kind? What was involved in the ceremony? How does your friend feel about the paying of a bride price?

MARIT LONG KASTOM

Leson Toti Tri

Narrative:

Long vilij, sapos wanfala boe hem i laek fo marit, bae hem i no save siusim waef seleva hu bae hem i maritim. Sapos boe hem i laek fo marit, hem i mas talem long dadi an mami blong hem fastaem. Bihaen, dadi an mami bae lukaotem waef fo pikinini blong tufala. Olketa samting bae olketa i lulukaotem nao olketa i olsem:

1. Boe an gele mas fit fo marit, minim tufala i no wan laen.
2. Gele hem i save waka had long gaden, hem i save kukim kaikai, hem i save lukaotem pikinini, an hem i save lukaotem haos.
3. Gele mas save gudfala long olketa kastom tu, bikos gele nao plande kastom hem tambu fo hem. Sapos gele hem no save long olketa kastom an save brekem olowe, baebae saed blong man ia nao save lusim plande seleni.
4. Gele mas save wei fo givim kaikai an barava wei fo toktok long olketa evri pipol. Hem mas ting hevi tu long olketa pipol blong boe.

Sapos dadi an mami blong boe i faendem gele hem i save olketa samting ia, baebae tufala i go stretewe long saed blong gele an tok abaotem marit nao.

Bihaen tufala saed ia i lukim evri samting hem gudfala an stret long kastom saed, baebae saed blong gele ia save talem go long saed blong boe fo haomas mani nao olketa i save baem gele long hem. Plande taem olketa laekem kastom mani.

Sapos saed blong boe olketa save barava baebae olketa save peim olketa mani ia, baebae olketa putim wanfala taem o dei fo kam weitim mani nao. Taem olketa kam long haos blong gele ia, olketa save peim haf nomoa long dadi blong gele ia. Sapos dadi blong gele hem i dae, brata blong dadi nao hem save holem mani ia.

Bihaen olketa givim finis mani ia, gele ia hem save kam weitim boe an olketa pipol blong hem long haos nao. Olketa samting blong hem olketa tekem kam weitim hem tu. Marit long kastom, taem olketa givim mani an gele lusim famili an haos blong hem, hem olsem tufala marit finis nao. An olketa mani olketa no peim evriwan wantaem, baebae olketa givim samfala moa bihaen.

Translation:

In a village, if a boy wants to marry, he will not be able to choose his wife himself. If a boy wants to marry, he must tell his parents first. Then the parents will look for a wife for their son. Some things they will look for are:

1. The boy and girl must be suitable for each other; that is to say, they can't be of the same blood line.
2. The girl must be able to work hard in the garden, cook food, raise children, and look after a house.
3. The girl must know the customs well, because there are many traditional taboos for women. If the girl doesn't know the customs and breaks them, it could cost the man's family a lot of money.
4. The girl must know how to be generous and gracious to everyone. She must respect the relatives of the boy.

If the boy's parents find a girl who knows everything above, they will go immediately to the girl's family and discuss a marriage.

After both sides see to it that everything is in accordance with the customs, the girl's family will tell the boy's relatives the bride price. Many times they want custom money.

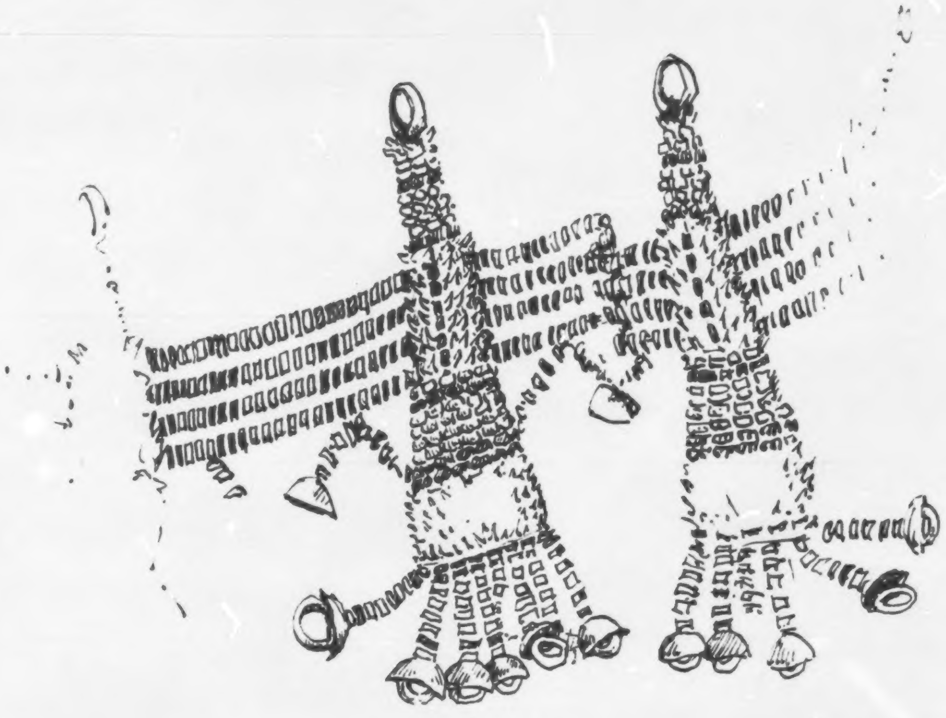
If the boy's relatives know that they will be able to pay the bride price, they will set a time or day to come with the money. When they come to the girl's house, they will pay only half to the father of the girl. If the girl's father is dead, the brother of the father will take the money.

After they have given the bride price, the girl can go with the boy and his relatives to their house. She will take her belongings with her. In a traditional marriage, when the money is paid the girl leaves her family and home, it is as if the two are married already. And the money which has not yet been paid will be paid later.

Cultural Notes:

1. Courtship and marriage customs will differ from place to place. The customs described here are those of an Arosi-speaking village. It would be wrong to assume that they apply across the board in the Solomons.

2. In order to carry out the Evaluation Activity, you will probably have to ask the help of some Solomon Island friends and perhaps do some research. Check the books available at the libraries around town and at the Museum.



Shell Necklace

MALE ROLES IN THE SOLOMONS

Lesson Thirty-Four

Objective: At the end of this lesson, you should be able to discuss traditional male roles in Solomon Islands culture.

Classroom Activities:

1. With your books closed, listen to your teacher or a fellow student read the narrative and ask questions about the parts you don't understand.
2. Open your books, read the narrative to yourself, close your books and answer the questions your teacher asks you.
3. Read the narrative again, close your books, and summarize the major points of the passage.
4. Discuss with the other members of your class and with your teacher all of the occasions on which a pig might be butchered in a Solomon Islands village. Make a list of these occasions. Are there different ways to cut up the pig for each of these? If so, what are they?

Evaluation Activity: This evening, ask one of your Solomon Island friends what kinds of chores in a village are considered men's work. What kinds of work are considered women's work? Make a list of each.

Follow-up Activity: For the next week, keep a log of the kinds of work activities you observe men doing and the kinds of work activities you observe women doing. These activities can be both work around the house and work for which someone is being paid. Use the form in this lesson to record your observations. Next week, compare your observations with those of other members of your class.

WAKA BLONG OLKETA MAN LONG SOLOMON

Leson Toti-Foa

Narrative:

Fo Rereem Pigpig fo Korongisim

Fastaem olketa man i go kasolem pigpig long fens o long ples wea hem i stap. Bihaen olketa i holem finis, olketa i taem ap leg an maos blong pigpig mekem hem i no save kikik olobaot an no save baetem olketa.

Finis, olketa i karem pigpig go long ples wea baebae olketa i kilim long hem nao. Long hia bae olketa i wakem wanfala bed wea bae olketa i putim pigpig antap fo bonem hea blong hem.

Bihaen bed hem i finis, bae samfala i holem leg an samfala i holem maos an bodi blong pigpig ia nao. Wanfala man bae i tekem wanfala smol naef hem i sap gudfala an rere fo busarem nao. Man ia bae i holem long nek blong pigpig an barava katem stret nao. Bae blad i ran an bodi blong pigpig i seksek tu fo lelebet taem.

Taem hem i dae, baebae olketa i putim antap long bed an hipim ap drae kokonat lif long andanit long bed ia an laetem faea nao. Olketa i duim olsem fo bonem hea long bodi blong pigpig. Taem olketa hea long andanit i bone finis, baebae tanem narasaed hem i go daon mekem faea i kaikaim evri hea nao. Bihaen olketa hea i bone finis, olketa man tekem aot pigpig an krasem bodi weitim sela kokonat o naef mekem hem i klin gudfala. (Yu save yusim wata fo wasem pigpig sapos yu save kasem.)

Klinim bodi finis, olketa i tekem lif banana o kokonat an putim pigpig long antap nao. Destaem, hem i rere fo katem nao. Deferen aelan olketa i garem deferen wei fo katem pigpig, bikos samfala aelan olketa i katem pigpig faloem kastom blong wanem olketa i kilim pigpig fo hem nao, olsem marit o fist blong sif.

Olsem wan wei wea plande pipol i save yusim nao, hem nao katem bele blong pigpig nomoa, tekem aot evri rabis samting long insaed an katem smolfala fit fo korongisim nao.

Translation:

Preparing a Pig for Baking

First the men must catch a pig in a pen or from the place where pigs are kept. After they have caught it, they bind the legs and mouth of the pig so that it can't kick or bite them.

Afterwards, they carry the pig to the place where they will kill it. Here they will make a bed on which they will put the pig in order to singe its hair.

When the bed is finished, some men will hold the pig's legs and some will hold its mouth and body. One man will take a small sharp knife and get ready to butcher it. This man will hold the pig's neck and cut it deeply. Blood will gush out and the pig will shake for a short time.

When the pig is dead, they will put it on the bed and pile dry coconut leaves on the bed and light a fire. They do this to burn the body hair of the pig. When the hair on the underside is singed, they will turn it over so the fire singes all the hair on the body. After the hair is singed, they take the pig off and scrape the body with a coconut shell or a knife in order to clean it well. (You should use water to wash the pig if you have some.)

When the body is cleaned, they take banana leaves or coconut leaves and put the pig on them. Now the pig is ready to be cut. The various islands have different ways to cut the pig, because some islands have different customs depending on the occasion for which the pig was butchered, such as a marriage or a chief's feast.

One way which is quite common is to cut the belly of the pig, take out the innards, and cut the meat into small pieces suitable for baking.

MEN		WOMEN	
Place	Type of Work	Place	Type of Work

FEMALE ROLES IN THE SOLOMONS

Lesson Thirty-Five

Objective: At the end of this lesson, you should be able to discuss traditional female roles in the Solomons.

Classroom Activities:

1. Listen to your teacher read the narrative. Keep your books closed. Then ask your teacher any questions you have about the parts you don't understand.
2. Listen to your teacher read the narrative again, paragraph by paragraph. After each paragraph, summarize what your teacher has read.
3. Listen to your teacher read the narrative again, line by line. After each sentence, make as many information questions based on that sentence as you can.
4. Listen to your teacher read the paragraph one more time, this time straight through without stopping. When he/she is finished, summarize the whole narrative.
5. Ask your teacher what other kinds of work in a village are traditionally considered women's work. For the basis for your questions, use the information you were able to discover in the last lesson.

Evaluation Activity: Prepare a two minute talk to be given to the class summarizing what observations you have made in the last lesson.

Follow-up Activities: For the next twenty-four hours pay attention to people around you with respect to the following questions:

1. What kinds of things do you see men carrying on the street? What kinds of things do women carry?
2. What kinds of courtesies do men show women? What courtesies do women show men?

Tomorrow compare your observations with those of the other members of your class.

WAKA BLONG OLKETA MERE LONG SOLOMON

Leson Toti Faev

Narrative:

Fo Rereem Umu

Waka blong olketa mere hem i olsem. Tu o tri dei bifoa olketa man i kilim pigpig, olketa mere i go long bus an tekem kam lif, faewud, an kaikai olsem taro, yam an kumara nao

Long dei, taem olketa man i gohed fo busarem pigpig yet, olketa mere baebae mekem rere kaikai long haos nao, skinim kumara, yam an taro, an samfala mere gohed fo wakem umu tu.

Desfala umu, olketa i mekem olsem. Olketa i mekem bigfala ring weitim olketa big ston an bihaen filim ap ring ia weitim smol ston gogo hem i kasem hae blong olketa big ston long saed. (Ston wea hem i no save brek taem yu bonem nao, hem i gud fo umu.)

Bihaen umu hem i rere, bae olketa i putim fofala big pis faewud long saed blong umu olsem skwea. Finis, olketa i statem faea long melewan long umu nao. Fastaem bae olketa i putim smol faewud an taem faea hem i laet gudfala, olketa i gohed fo laenem faewud gogo kasem narasaed long umu. Finis, olketa i putim wan laen long faewud moa antap narawan. (Yu save putim tri laen long faewud sapos yu garem staka kaikai an pigpig.)

Destaem olketa i gohed fo putim ston antap olketa faewud nao. (Yu mas stakem ston nao.) Taem olketa i tekem aot ston finis, bae olketa i weitim faea fo bonem olketa faewud mekem olketa ston i barava hot gudfala.

Bihaen faea i bonem olketa faewud an ston i red fo narakaen nao minim hem i gud fo tekem aot olketa ston nao ia. Fo tekem aot ston, olketa i yusim pis bambu wea olketa i benem long melewan. (Ston wea bae olketa i tekem aot, olketa ston wea olketa i putim antap faewud nomoa.) Tekem aot ston finis, tekem brum an swipim olketa pis faewud wea olketa bone an stap insaed long umu yet.

(Continued on page 181)

Translation:

Preparing an Umu

Women's work involves the following: two or three days before the men kill the pig, the women go into the bush and get leaves, firewood and food, such as taro, yams and sweet potatoes.

On the day (of the feast), while the men are butchering the pig, the women will prepare the food in the house, peeling the sweet potatoes, yams and taro, and some women will begin to make the umu.

This umu is made in the following way: the women mark out a big circle on the ground with big stones and then cover the ground inside the circle with small stones up to the level of the large outer rocks. (It is good to get stones which will not burst when they are heated.)

When the umu is ready, they put four large logs on top to form a square. Then they start a fire in the middle of the umu. First, they use kindling wood, and when the fire is burning well, they spread firewood across the umu. A second layer of firewood is placed on top of that. (If there is a lot of food and pork, a third layer of firewood can be used.)

After the fire has burned the wood and the stones are red hot, it is time to take the stones off. To take off the stones, a bamboo stick bent in half is used. (The stones which are taken off are only those which were placed on top of the firewood.) When the stones have been taken off, the burnt firewood inside the umu is swept with a broom.

Afterwards, they pile up green leaves, like the ones covering the small stones inside the ring. When the leaves have been piled up, the heat from the stones can be felt with the hands. If there are enough leaves on top, they put the pork in the middle of the umu and surround the pork with food. (Or you can put the food in the center and the pork along the sides.) If there is a lot of pork and food, they will put some hot stones on top of them. When all of the food and pork is on the umu, they start to cover it. Then, they put stones on the leaves covering the pork and food. When they are finished with the stones, they cover these with leaves. This time, there must be a lot of leaves so that the heat stays inside and isn't lost.

When they've covered it well, they put heavy logs or stones on the leaves to press them down, keeping the heat inside. When everything is finished, they wait for the food to cook. It takes a half day to one day before they can open the umu.

Finis, bae olketa i apem grin lif, olsem kavarem olketa smol ston insaed long ring. Taem olketa i apem lif ia, bae hot blong ston, olketa i save filim nomoa weitim han blong olketa. Sapos naf lif go antap, bae olketa i putim pigpig long melewan umu an raonem olketa pigpig weitim kaikai. (O yu save putim kaikai long melewan an pigpig long saed.) Sapos pigpig an kaikai staka fo gud, bae olketa i putim samfala hot ston antap pigpig an kaikai. Bihaen evri kaikai an pigpig i stap long umu, olketa i stat fo kaverem nao. Finis, olketa i putim olketa ston long lif wea hem i kavarem pigpig an kaikai. Olketa ston finis, olketa i kavarem moa olketa ston weitim lif. Destaem olketa i mas stakem lif nao mekem hot blong olketa ston no save lus olobaot.

Taem olketa i kavarem gudfala, bae olketa i putim samfala hevi stik o ston long antap long olketa lif fo presem daon lif mekem hot blong ston insaed gud. Bihaen evri samting finis, bae olketa i weit fo hem tan nao. Hem i save tekem haf dei o wan dei befoa olketa i save openem umu.

HOW TO CLIMB A COCONUT TREE

Lesson Thirty-Six

Objectives:

1. At the end of the basic material, you should be able to describe at least one phase of coconut harvesting and production.
2. At the end of the supplementary material, you should be able to describe how to climb a coconut tree.

Classroom Activities:

1. Listen to the mini-drama as your teacher reads it and afterwards ask questions about any parts you don't understand.
2. Listen to the mini-drama again and answer the questions your teacher asks.
3. Act out the mini-drama in the front of the class. You may use your book as a guide, but don't read from it.
4. Re-tell the mini-drama in narrative form without looking at your books.
5. Extend the mini-drama by acting out a situation in which you want to climb a coconut tree but you must ask permission from the owner of the land first.
6. With the help of your classmates and teacher, make a list of all the things coconut trees and their products are used for at the village level.

Evaluation Activity:

Choose one of the items in the list you made in number 6 of the classroom activities above, or choose one of the topics listed below and prepare and present a two-minute talk.

1. How to extract oil from a coconut;
2. How to grate a coconut;
3. How to sew coconut fronds for thatching;
4. How to make coconut husks into coir (for ropes, brushes, mats, etc.)

Follow-up Activity:

Actually do at least one of the "How to ..." topics listed in this lesson.

HAO FO KLAEM AP KOKONAT

Leson Toti Siks

Basic Material: Mini-drama

Fransis: Sapos yu wande klaem ap wanfala kokonat tri, yu mas lukluk gudfala fastaem.

Maek: Waswe nao yu mas lukluk gud fastaem?

Fransis: Fastaem yu mas luk save long wanfala kokonat hem i garem gud frut an sapos yu no klaem ap kokonat bifoa, yu mas siusim kokonat tri wea hem i no big an tol tumas. Wanfala samting yu mas lukaot long hem moa, hem nao olketa anis. Sapos yu lukim kokonat wea hem i garem staka string an drae samting long hem hem minim plande anis bae stap long hem ia.

Maek: Waswe sapos hem i ren?

Fransis: Taem hem i ren hem no gud fo klaem ap kokonat tri, bikos bodi blong olketa i tuwet.

Maek: Mi fraet lelebet long olketa drae kokonat. Waswe, sapos mi sekem tri nao taem mi klaem ap an olketa drae wan i fol daon, bae olketa i fol daon long hed blong mi ia.

Francis: Olketa kokonat tri wea olketa pipol i save klaem ap oltaem olketa i no save garem drae frut. Long olketa tol kokonat nomoa yu save lukim staka drae wan bikos pipol no save klaem ap. Samfala kokonat olketa i garem frut aotsaed lelebet from bodi blong olketa. Sapos olketa frut i fol daon kam, bae olketa i no save kasem hed blong yu.

Translation of Basic Material:

Francis: If you want to climb a coconut tree, you must look carefully first.

Mike: Why is that?

Francis: First you must find a tree that has good fruit, and if you've never climbed one before, you must choose one that is not too big and tall. Another thing you must be careful of is the ants. If you see a tree that has a lot of fibers and dry leaves and fruit, it means that there will be a lot of ants on it.

Mike: What if it rains?

Francis: After a rain, it is not a good time to climb up coconut trees, because their trunks are wet.

Mike: I'm a little afraid of dry coconuts. If I shake the tree while I'm climbing it and the dry ones fall down, they'll fall down on my head.

Francis: The trees that people climb up usually don't have dry fruit. You find dry fruit only on tall coconut trees, because people don't climb them. Some trees have their fruit out away from their trunks a little. If the fruit drops it won't hit your head.

Classroom Activities:

1. Read the narrative and ask about parts you don't understand.
2. Re-tell the narrative in your own words.
3. Try to climb a coconut tree.

Cultural Note:

It is almost impossible to overstate the importance of the coconut to the cultures of the South Pacific. You will be amazed at its versatility. Solomon Islanders will be surprised and pleased if you have some knowledge about and facility in the use of coconuts.

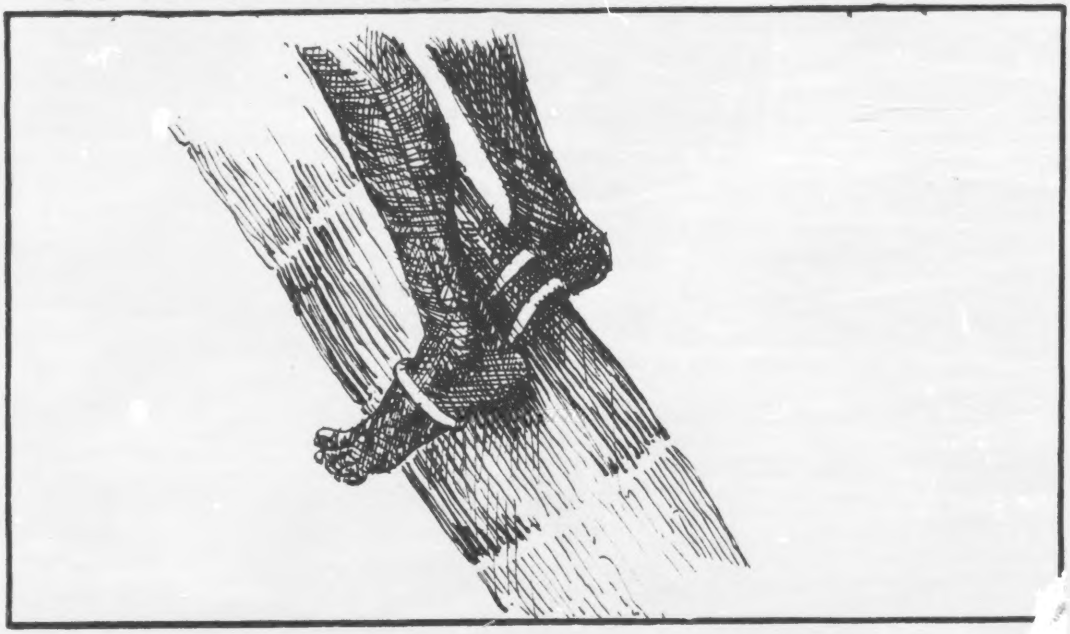
Supplementary Material: Narrative

Sapos yu no save klaem ap kokonat tri an hem fastaem blong yu fo klaem ap kokonat tri, wanfala samting nao yu mas duim, yu mas garem string. String ia, yu luk save nomoa long blong hem fitim fo go raonem bodi blong kokonat tri yu wande klaem ap.

Taem yu faendem string yu mas taem ap tufala en blong string tugeta nao. String ia, hem i wankaen strong string ia. Yu no yusim string hem save brek kwiktaem. (O yu save yusim lavalava tu.) String hem i helpem yu fo kipim tufala leg blong yu taet weitim bodi blong kokonat tri o sapos yu no yusim string, taem yu klaem ap kokonat haf wei an tufala leg blong yu i taed, bae yu save fol daon ia.

Oraet, bihaen yu taem ap tufala en blong string finis, yu putim string raon long leg blong yu olsem long piksa. String hem i mas go raon long andanit long leg an kam ap long ankol blong yu. Finis, yu holem raon kokonat tri weitim tufala han blong yu, putim leg blong yu go long bodi blong kokonat olsem long piksa ia. An liftim ap leg blong yu, kam kasem botom blong yu, den muvim ap han blong yu. Yu duim olsem go go kasem antap.

Taem yu go daon yu putim string long leg blong yu long semkaen wei olsem taem yu go ap. Bihaen yu holem raon bodi blong kokonat tri an muvim tufala leg blong yu go daon fastaem. Finis, yu muvim tufala han blong yu go daon moa. Yu duim olsem gogo yu kasem baek long graon.



HOW TO HUSK A COCONUT

Lesson Thirty-Seven

Objectives:

1. At the end of the basic material, you should be able to describe one daily operation on the village level.
2. At the end of the supplementary material, you should be able to explain how to choose a good coconut for making soup.

Classroom Activities:

1. Listen and watch as your teacher reads and performs the operation.
2. Watch the operation being performed again, this time repeating the operation after the teacher.
3. Watch the operation once more and answer the questions the teacher asks at each step.
4. As the teacher performs the operation for the last time, describe what he/she is doing.
5. Perform the operation yourself, describing what you are doing step by step.

Evaluation Activity:

There are many operations such as husking a coconut which are performed daily in a village. Chose one and be able to describe it in Pijin to the rest of the class. Some of the possibilities are:

1. Preparing lines or nets for fishing;
2. Weaving a basket;
3. Making shell money;
4. Wrapping tapioca pudding.

Follow-up Activity:

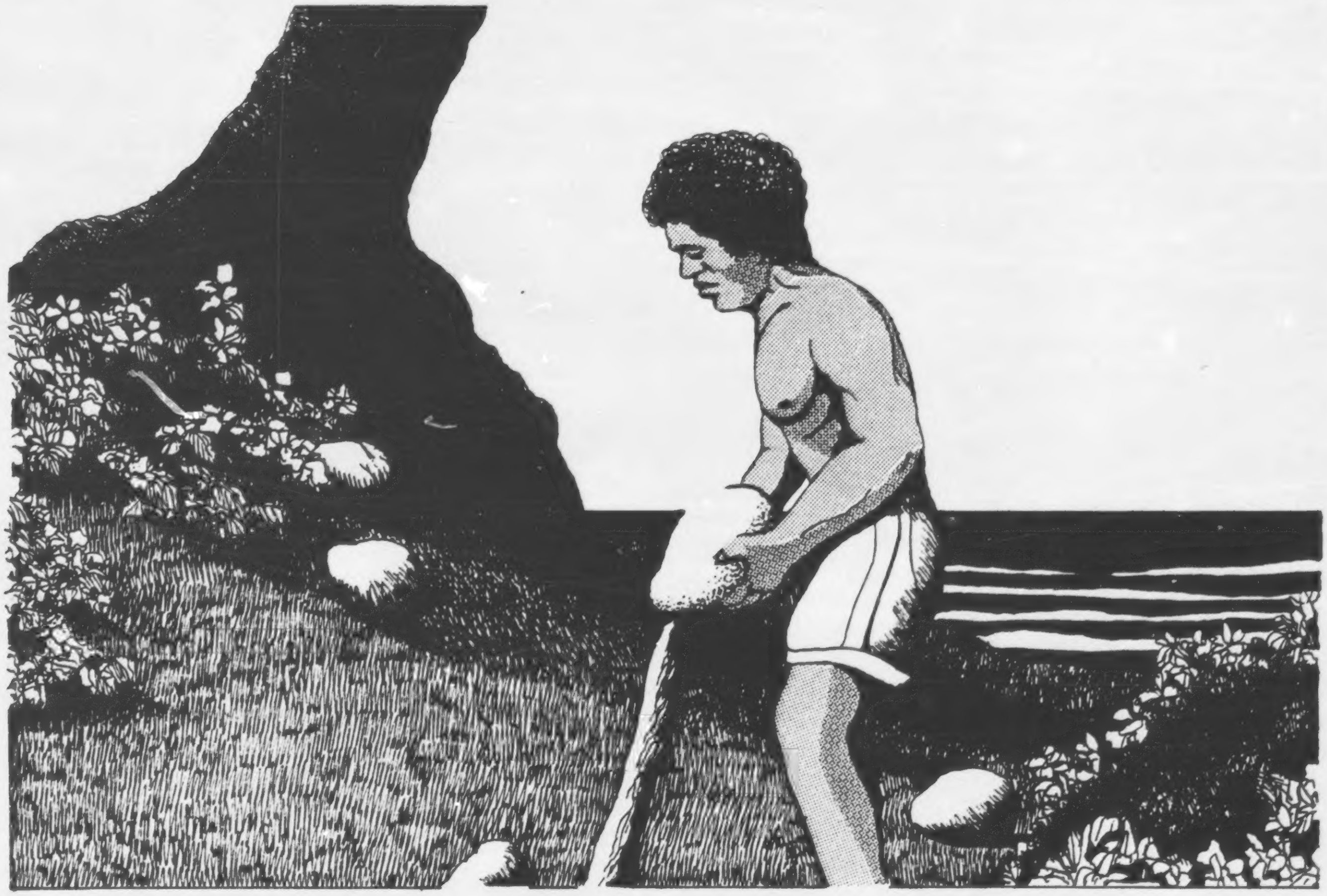
This evening talk about property with your Solomon Island friends. Who owns the houses they live in? The land? Are there areas of the village or objects in the village which are considered communal property? What kinds of objects are owned by individuals? Who may borrow them? Must they ask permission? How do they they ask permission? What are the differences among customary, registered and alienated land ownership? What are the current concerns related to land tenure?

WEI FO HASKEM KOKONAT

Leson Toti Seven

Basic Material: Operation

Sapos yu wande haskem kokonat, yu mas garem stik olsem desfala long piksa, an stikim long graon gudfala.



Taem yu hamarem stik go daon long graon finis, yu pikim ap kokonat long han blong yu. Holem frut kokonat an fesem hed blong hem go long ples wea yu fes go long hem. Yusim tufala han, an holem kokonat weitim olketa fingga blong yu. Liftim kokonat ova long stik an hamarem daon kolsap long hed blong frut. Raet han hem i pres daon an yu apem left han. Bae yu save tekem aot wanfala skin fastaem. Gohed fo duim semkaen samting, gogo yu skinim kokonat finis.

Translation of the Basic Material:

If you want to husk a coconut, you must get a stick like the one in the picture and plant it firmly in the ground.

After you've pounded the stick into the ground, pick up the coconut. Hold the coconut with the top of the coconut facing away from you. Use both hands and grasp the coconut with your fingers. Lift the coconut over the stick and pound it down near the top of the nut. Press down with your right hand and lift up with your left. Then you'll be able to take out one section of the husk. Continue to do this until you've husked the entire coconut.

Classroom Activities:

1. Listen to the narrative as your teacher reads it and ask questions about parts you don't understand.
2. Listen to the teacher read the narrative again, sentence by sentence, and after each sentence, paraphrase that sentence.
3. Practice negative forms by repeating each sentence after your teacher, but transforming it into a negative.
4. Practice question forms by transforming each sentence into at least three information questions.

Cultural Note:

Notice in the supplementary material that the first step in choosing a coconut is to ask the owner for permission. You'll find that concepts of public and private property in a Solomon Island village will differ from those of Western culture, and even from those of Honiara. Be sensitive to this difference and try to learn the bounds of public and private property in the place you are staying.

Supplementary Material: Narrative

Hao Fo Pikim Kokonat Fo Supsup

Fastaem yu mas askem ona blong olketa kokonat (o askem eniwan long vilij).

Sapos yu laekem kokonat fo supsup yu mas tekem drae wan nao, no grin wan. Grin wan fo dringim an kaikaim nomoa. Olketa i no save fol daon olsem olketa drae wan. Sapos yu wandem grin wan, yu klaem ap kokonat tri nao.

Taem yu pikim drae kokonat hem i foldaon long graon, yu mas sekem frut. Sapos yu herem wata insaed hem i seksek bigfala, minim hem i gud wan. Sapos yu sekem nao an yu no herem wata minim hem i nogud.

HOW TO COOK SOLOMONS FOOD

Lesson Thirty-Eight

Objective: At the end of this lesson, you should be able to explain how to cook soup or some other Solomon Islands dish.

Classroom Activities:

1. Listen to your teacher read the operation. Ask questions about anything you don't understand.
2. Repeat the operation after the teacher.
3. Listen to the teacher read the operation again, and answer the questions he/she asks.
4. Explain the operation in your own words. Have members of the class help you through the steps you have trouble remembering.
5. Watch the teacher perform the operation, and explain step by step what he/she is doing.
6. After your teacher has finished making the soup, explain to the rest of the class exactly how it was made.

Evaluation Activity: Explain either this recipe or another Solomon Island recipe that you are familiar with to one of your classmates in Pijin. As you are explaining, he/she should be preparing the food following your directions. The final test will be in the tasting.

Follow-up Activity: During the next twenty-four hours, observe life in your village in light of the following questions:

1. How many meals are eaten every day?
2. What times are they eaten?
3. Where are they eaten? At home? In the garden?
4. Which meals are eaten with the entire family?
5. What is usually served?
6. What is considered a delicacy or a special dish?
7. How are people seated during a meal?
8. What kinds of behavior are considered polite/impolite during a meal?
9. Who prepared the food?
10. What do people talk about at meals?
11. What do people drink?
12. Does anyone drink alcoholic beverages? Who? How much?
13. Do people relax after a meal? How?

HAO FO KUKIM KAIKAI BLONG SOLOMON

Leson Toti Eit

Basic Material:

Supsup fo Tufala

Sapos yu wande kukim supsup, yu mas garem samfala samting olsem ia:

Smolfala sospan (hem i mas garem string o waea fo hangem);
Smolfala naef;
Bigfala plet o sosa;
Taukae;
Faewud.

An yu mas garem kaikai fo kukim, olsem:

Tufala o trifala big kumara (yu save kukim banana, yam, taro o pana long desfala wei tu);
Kabis (deke o pamkin lif);
Wata;
Solwata;
Wan o tufala drae kokonat.

Bihaen yu mas duim olsem:

Skinim kumara, wasem gudfala an katem smol long insaed long sospan.
Kapsaetem wata long sospan mekem wata kavarem kumara;
Mekem faea;
Hangem sospan long antap faea.
Boelem wata an kumara mekem kumara hem i tan;
Taem hem i tan, katem kabis long insaed long sospan;
Weit fo kabis hem tan lelebet nomoa;
Tanem kabis an kumara mekem tufala miksap gudfala (yusim longfala stik hem i kiin);
No kukim kabis longtaem tumas;
Taem yu save kumara i tan gudfala, tekem aot sospan from faea;
Livim sospan hem kol lelebet;
Brekem kokonat long haf;
Krasem tufala haf o trifala haf long plet o sosa;
Kapsaetem wata long kokonat (lelebet nomoa);
Melekem kokonat go long sospan;
Putim solwata long kokonat an melekem go long sospan tu;
Tanem kaikai long sospan mekem solwata, kabis an kumara miksap gudfala;
Gohed fo putim wata an solwata long kokonat go kasem taem supsup hem i garem naf sol;
Yu save kaikaim destaem nao o yu save hotem supsup baek long faea mekem kokonat milk hem i kuki.

Translation of the Basic Material:

Soup for Two

If you want to cook soup, you must have the following:

A small saucepan (it should have a string to hang it by);
A small knife;
A big plate or saucer;
A coconut grater;
Firewood.

And you must have the food to cook:

Two or three big sweet potatoes (you can cook bananas, yams, taro, or pana this way, too);
Leafy greens;
Water;
Salt water;
One or two dry coconuts.

And then you must do the following:

Peel the sweet potatoes, wash them well and dice them into the saucepan.
Pour enough water into the pan to cover the potatoes.
Make a fire.
Hang the pan over the fire.
Bring the water and potatoes to a boil and cook until the potatoes are tender.
When the potatoes are cooked, cut the greens into the pan.
Wait until the greens are cooked just a little.
Stir the greens and potatoes until they are well mixed. (Use a clean long stick.)
Don't over-cook the greens.
When the potatoes are well cooked, take the pan from the fire.
Let the pan cool a little
Break the coconut in half.
Scrape the coconut meat into a plate or saucer.
Pour water over the coconut meat (just a little).
Squeeze the coconut milk into the pan.
Stir the food in the pan until the water, greens, and potatoes are well-mixed.
Continue to put water and salt water in the coconut until the soup is salty enough.
You can eat it at this time, or you can heat the soup again to cook the coconut milk.

Supplementary Material: Mini-drama

Wakem Bredfrut

Gloria: Ei, wanem nao desfala samting yu krasem insaed long wata ia?

Gele long Vilig: O, mi krasem wanfala kaen frut ia. Deskaen fruit ia, mifala kolem 'bareo' ia, ating olketa waetman kolem 'bredfrut' ia.

Gloria: Waswe nao yu krasem olsem ia?

Gele: O, mi torowe skin blong hem ia, skin aotsaed, hem nao mi krasem olsem ia.

Gloria: Wanem nao desfala samting yu krasem weitim ia?

Gele: O, sela long si ia, mifala kolem 'kukum'.

Gloria: Taem yu krasem finis, bae yu waswe long hem?

Gele: Mi krasem finis, mi tek aot melewan blong hem, skin, an miti blong hem nomoa, bae mi kukim nao.

Gloria: Desfala samting hem stap long melewan blong frut ia bae yu kaikaim tu o yu waswe long hem?

Gele: Ya. Deskaen, baebae mi tekem aot had skin blong hem nomoa an mi kukim tu ia.

Gloria: Oraet, hao nao bae yu save taem hem tan?

Gele: Taem mi krasem finis ia, mi katem smol, an mi luksave sapos hem tan. Hem nao mi jes tekem aot.

Gloria: Yu save putim eni samting weitim supsup ia moa, olsem kokonat an samfala samting yufala wakem weitim frut ia?

Gele: O, ya. Taem mi putim kokonat an mi save putim tin fis o wanfala kaen wom long si tu, mifala yusim fo kukim weitim frut ia, mifala kolem 'ogu'.

Gloria: Ating desfala frut hem kaikai gud tumas.

Gele: O, ya. Hem i kaikai gud tumas deskaen frut ia.

Classroom Activities:

1. Listen to the mini-drama and ask about the parts you don't understand.
2. Repeat the mini-drama after your teacher.
3. Act out the mini-drama with a classmate.

WALE WALE FISHING

Lesson Thirty-Nine

Objective: At the end of this lesson, you should be able to describe one kind of fishing in the Solomons.

Classroom Activities:

1. Listen to the mini-drama as your teacher reads it. If you have any questions about it, ask them.
2. Listen to the mini-drama and repeat after the teacher sentence by sentence.
3. Listen to the mini-drama a third time and tell in your own words what has taken place.
4. Act out the mini-drama with other members of your class.
5. Ask your teacher to describe other methods of fishing.

Evaluation Activity: Either go fishing, watch someone fishing, or ask a friend about how he/she goes fishing. Then come back to class and tell your classmates in a two-minute talk just how that type of fishing is done.

Follow-up Activities:

1. Notice that this type of fishing is done in a large group. With your Solomon Island friends tonight discuss whether they prefer to be alone or to do things in groups. What kinds of things do they prefer to do alone? In groups? Compare your results with the results of the other members of your class.
2. Ways of fishing, like other activities in the villages, may differ from village to village and from island to island. Fishing may be a minor example of inter-island differences. By observing people around you, talking with friends and colleagues, and reading about the Solomons, find one example of what you consider to be a major inter-island cultural difference. Learn as much about it as you can and report on what you've learned to the rest of the class.

WALE WALE FISING

Leson Toti-Naen

Mini-drama:

Gloria an Sau tufala i stap long haos an stori. Taem tufala i stori yet, Maek hem i kam long haos weitim staka fis. Maek hem i barava tuwet an seksek tu.

Sau: Maek, yu tuwet kam long wea weitim olketa fis ia?

Maek: Mifala jes pulim wale wale kam ia.

Gloria: Wanem nao wale wale?

Maek: Wale wale hem i wankaen long fising wea olketa yusim bus string wea olketa i kolem wale wale.

Gloria: Yu kasem olketa fis ia seleva?

Sau: O, deskaen fising yu no save duim seleva ia. Ating Maek i go weitim plande pipol ia.

Maek: Hem i tru ia. Mi go weitim kolsap toti pipol nao. Taem hem i delaet yet mifala go katem staka wale wale long sikarap. Winim wan handred nao mifala katem.

Gloria: Waswe nao yufala katem plande string tumas?

Sau: Yu mas taem ap en blong olketa an mekem tufala long string ia.

Maek: Bihaen mifala taem ap olketa wale wale finis, Franses hem i tekem samting olsem fiftin pipol nao go long wan saed long sanbis weitim wanfala string an Jo i tekem nara fiftin go long nara saed weitim mektu string. Bihaen, Franses hem i holem en blong string an talem evriwan olketa i mas holem string an faloem hem long wan laen long solwata. An mifala long grup blong Jo mifala i duim olsem tu. Jo an Franses lidim sekson go olowe kolsap long ples wea olketa wev i brek. Bihaen, Jo an Franses wokabaot kam fo mit. Tufala sekson kamkam fo mekem ring nao ia.

Gloria: Waswe yufala i mekem ring?

(Continued on page 197)

Translation:

Gloria and Sau are at the house, talking. While they are talking, Mike comes back to the house with a lot of fish. He's wet and shaking.

Sau: Mike, you're wet. Where are you coming from with those fish?

Mike: I've just come from wale wale fishing.

Gloria: What's wale wale?

Mike: Wale wale is one type of fishing where they use a bush rope called wale wale.

Gloria: Did you catch all those fish yourself?

Sau: Oh, you can't do this kind of fishing alone. Mike probably went with a lot of people.

Mike: That's right. I went with almost thirty people. While it was still daylight, we went out and cut some wale wale vines from the bush. We cut over a hundred.

Gloria: Why did you cut so many?

Sau: You have to tie their ends together and make two long ropes.

Mike: After we tied the vines, Francis took about fifteen people and one rope to one side of the beach, and Joe took another fifteen to the other side with the other rope. Then Francis took one end of the rope and told everyone that they had to take hold of the rope and follow him into the water. And those of us in Joe's group did the same. Joe and Francis turned and walked toward each other and met. The two groups followed, making a ring.

Gloria: Why did you make a ring?

Sau: To enclose the fish within the ring so they couldn't swim out into deep water.

Mike: When Joe and Francis met, the ring was still big. We kept walking until the ring was small. When the ring was small, we could see all the fish jumping around in the middle of the ring. Then we took spears and wires and started to stab the fish. While some people were spearing the fish, everyone still held on to the rope. We held tight until we had killed all the fish.

Gloria: Oh, next time, Mike you have to take me fishing with you.

Sau: My word, Gloria! You'd be nuts to go fishing with all the men!

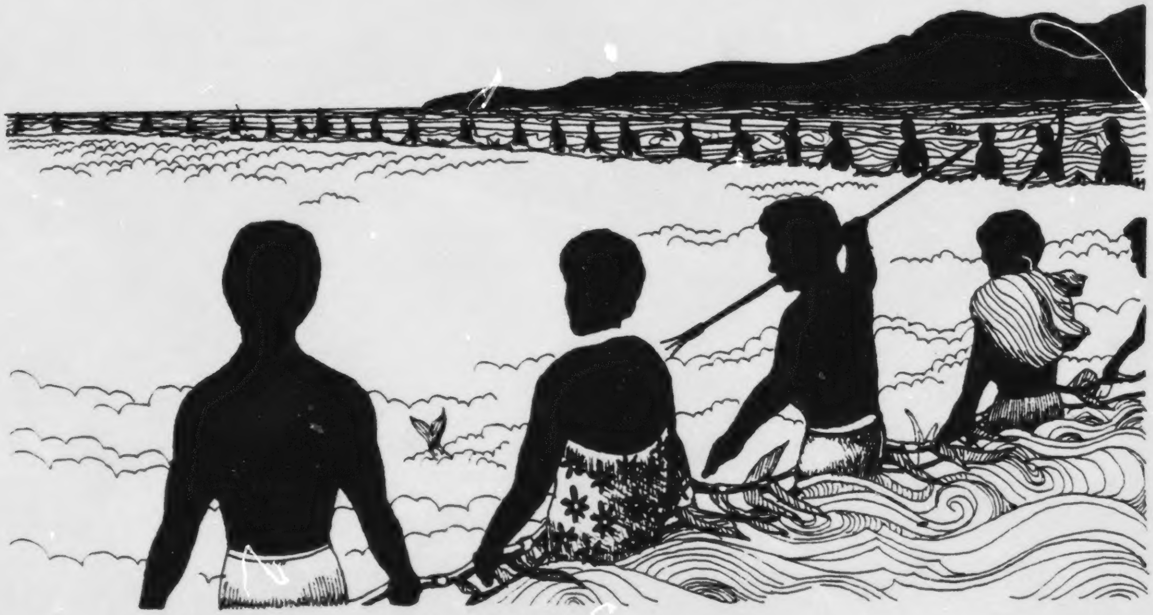
Sau: O, fo satem olketa fis long melewan long ring mekem olketa no ranawe go aot long dip wata.

Maek: Oraet, taem Jo and Franses i mit ia, ring hem i bigfala yet ia. Mifala i gogohed fo ring raon gogo ring hem i smol. Taem ring hem i smol, mifala save lukim olketa fis nao, olketa i jamjam olobaot long melewan long ring. Destaem mifala tekem spia an waea an stat fo spiarem fis nao. Taem ia samfala pipol gohed fo kilim olketa fis, evriwan stil holem taet long string yet. Mifala holem strong, go kasem taem mifala kilim evri fis finis nao.

Gloria: O, neks taem, Maek, yu mas tekem mi go fising weitim yufala tu.

Sau: Mae wad, Gloria! Baebae yu krangge sapos yu go fising weitim olketa man ia!

ILLUSTRATION



TRADITIONAL MEDICINE

Lesson Forty

Objective: At the end of this lesson, you should be able to describe traditional cures for some tropical ailments.

Classroom Activities:

1. Listen to the narrative as your teacher or a fellow student reads it. Ask about the parts you don't understand.
2. Listen to the narrative again and answer the questions your teacher asks.
3. Listen to the narrative a third time and repeat after your teacher line by line.
4. Listen to the narrative as your teacher or a classmate reads it and summarize what has been read after each paragraph.
5. Tell the class at least one traditional cure that you are familiar with. This may be a cure from the Solomons or one that your grandmother always used.

Evaluation Activity: Interview a Solomon Island friend of yours to learn one traditional cure which isn't mentioned in this lesson. Tomorrow, tell the rest of the class, and show them if you can, what you have learned. Record your cure(s) and those of the other members of the class on the form in this lesson.

Follow-up Activity: During the next week, keep an eye open for sick and ailing people. What kind of diseases and injuries do people in your village suffer from most frequently? How are they treated? What are they advised to do? Advised to avoid doing? Where do sick and injured people stay? Who treats them? Are there any emergency procedures? What are they? What obligations do family members have toward sick and injured people? Friends? If someone is about to die, what do people do? When someone dies, what do people do?

MERESIN BLONG OLKETA PIPOL LONG VILIJ

Leson Foti

Basic Material: Narrative

Long olketa vilij wea dokta o klinik hem i no stap, taem olketa pipol i sik o garem soa long bodi blong olketa, olketa i yusim meresin long bus. Hia nao tri kaen bus meresin.

1. Fo taem wasp hem i baetem yu: Sapos yu go wokabaot long sikarap an wanfala wasp hem i baetem yu long leg o han o fes, yu mas save wanem fo duim. Wanem yu mas duim fastaem nao, yu lukaotem popo tri an tekem wanfala o tufala yang stem o lif, brekem an baebae wata blong hem kam aot. Yu mas yusim wata blong popo ia an wasem long ples wea wasp i baetem.

2. Fo taem yu katem yu seleva: Sapos yu waka long gaden o yu waka long haos an yu katem han blong yu o leg blong yu and blad kam aot, yu mas lukaotem wanfala tri olketa i kolem bredfrut tri ia, an yusim samting olsem naef o waea an stikim bodi blong tri mekem wata blong hem kam aot. Finis, yu kwiktaem putim wata blong bredfrut go long ples yu katem ia.

3. Fo taem yu purubut long ston fis: Sapos yu go fising long rif, lukaotem sela an yu purubut long deskaen poesin fis olketa i kolem ston fis ia, yu mas save kwiktaem wanem fo duim. Yu ran go long soa an lukaotem deskaen tri hem i grou olowe long sanbis, tri ia long Arosi olketa kolem do'onga. Hem i garem smol lif nomoa bat hem i tik lelebet. Tri hem no save grou long melewan bus. Taem yu faendem tri ia, yu tekem lif o brekem smol lema blong hem an yusim wata blong tri ia go long ples wea ston fis ia i kasem.

Translation:

In villages where there are no doctors or clinics, people rely on bush medicine when they get sick or have sores on their bodies. Here are three kinds of bush medicine.

1. For wasp stings: If you are walking in the bush and a wasp stings you on your leg, hand, or face, you have to know what to do. The first thing you must do is to find a papaya tree and take one or two young stems or leaves, break them and a fluid will come out. Use this sap to wash the place where the wasp has stung you.

2. For cuts: If you are working in your garden or house and you cut your hand or leg and it begins to bleed, you should find a breadfruit tree, cut the trunk with a knife or wire so that the sap runs. Then right away you should put this sap on your cut.

3. If you step on a stone fish: If you go fishing on a reef to look for shells and you step on a poisonous fish called a stone fish, you should know what to do immediately. Run to shore and find a kind of tree which in Arosi is called a do'onga. It has small but somewhat thick leaves. This tree doesn't grow in the bush. When you find this tree, take a leaf or break off a small branch and apply the sap to the stone fish wound.

SOA O SIKNES	WEI FO YUSIM MERESIN LONG BUS

LEISURE-TIME ACTIVITIES

Lesson Forty-One

Objective: At the end of this lesson, you should be able to actively participate in leisure-time activities in a village or job site.

Classroom Activities:

1. Listen to your teacher read the mini-drama and ask about the parts you don't understand.
2. Listen to the mini-drama as your teacher reads it and repeat after him/her line by line.
3. Act out the mini-drama.
4. Re-tell the mini-drama as a narrative in the third person.
5. Change the mini-drama so that Mike is asking about smoking traditional tobacco, making a musical instrument or singing a song.
6. Discuss with your teacher and other members of your class ways to approach a person in your village or job site to express an interest in learning how to perform a leisure-time activity.

Evaluation Activity: Observe one leisure-time activity that someone in your village or job site is engaged in. This could be something as simple as chewing betel nut or rolling tobacco, or as complicated as working on a carving or singing a song. Express an interest in learning how to do it and try to get him/her to teach you. Report your experience to the class.

Follow-up Activity: Over the next week, observe leisure-time activities. What kinds of activities do men participate in? Women? Children? What times of the day do people participate in them? Where do they engage in them, indoors or out? Do they engage in these activities mainly for recreation or for profit as well? Are there activities that are taboo for one sex or age group to participate in? Record your observations on the observation sheet in this lesson.

SAMFALA SAMTING FO DUIM LONG FRI TAEM

Leson Foti Wan

Basic Material: Mini-drama

Maek: Ei man, wanem nao yu kaikaim maos blong yu hem i red tumas?

Olo Man: Ae, mi kaikaim bitalnat ia.

Maek: Wanem nao bitalnat?

Olo Man: Wankaen tri long bus ia, mifala kolem bua. Taem mifala kaikaim ia olsem kaikaim weitim trifala samting ia, lif blong wanfala rop long bus ia, mifala kolem amadi, an wanfala ston long solwata, mifala bonem tu, hem i stap long taem nao, mifala kolem laen. Hem i miks ap olsem flaoa blong araikwao nao. Mifala kaikaim weitim nao. Hem i red tumas.

Maek: Waswe hem red ia, hem i swit olsem wanem?

Olo Man: Ae, hem swit tumas ia man! Taem mi kaikaim ia, mi drang nao ia. Hem olsem bia blong araikwao tu. Taem mifala kaikaim, yu lukim mi. Mi susuet nao? Hem i gud long mi nao ia.

Maek: O, tru man! Waswe, mi save traem?

Olo Man: Yu nomoa, sapos yu garem yu traem.

Maek: O ya, tru man! Hem swit tumas!

Translation of Basic Material:

Mike: Hey mister, what are you eating that makes your mouth so red?

Old Man: I'm eating betel nut.

Mike: What's betel nut?

Old Man: There's a tree in the bush we call *bua*. When we eat it, we eat it with two things, a leaf of a vine in the bush we call *amadi*, and a stone we burn from the sea which is very old. We call it lime. It's ground up like the flour of the white men. We eat it with that. It's very red.

Mike: But it's red; what does it taste like?

Old Man: Oh, it's very tasty. When I eat it, I get a little high. It's like white man's beer. When I eat it, look at me. Am I sweating? It's good for me.

Mike: Oh, yeah! Can I try it?

Old Man: Sure, if you have some, try it.

Mike: Oh, really! It is very good.

Supplementary Material: Mini-drama

Gloria: Wanem nao yu wakem?

Olo Man: Mifala wakem samting mifala kolem o'o ia.

Gloria: Wanem nao o'o ia?

Olo Man: O'o hem nao haf stik ia, wakem hol long hem ia nao fo bibitim fo kolem pipol kam fo kaikai long fist, o bibitim fo sendem go nius olsem nius abaot wanfala man hem dae, kolem pipol kam an sendem go nius fo pipol fo help.

Gloria: Waswe, yutufala save bitim mekem yumi herem lelebet wanem yufala duim weitim desfala o'o ia? Olsem sendem nius o samting olsem?

Olo Man: O, yes. Desfala man sisidaon long we ia, nem blong hem Richad ia, hem save bibitim fo sendem go nius fo talem pipol wanfala man hem i dae ia. Hem save duim ia, desfala man ia.

Gloria: Waswe Richad, yu save bitim lelebet samting ia mekem yumi herem watkaen nius nao yu save sendem long hem?

Richad: Fo sendem nius blong dae, nomoa. Hem tambu. Mifala kolem horoma'a ia long Arosi. So hem i tambu tumas olsem long kastom ia.

Gloria: O. Waswe, narafala samting yu save sendem, olsem samfala bigman hem kam long vilij o samting olsem?

Richad: O, sapos bigfala man kam, yu save sendem nomoa. Hem no had.

Gloria: Oraet, yu save duim lelebet mekem yumi herem?

(Continued on page 207)

Classroom Activities:

1. Listen to the teacher or a fellow student read the mini-drama and ask questions about parts you don't understand.
2. Repeat the mini-drama after your teacher.
3. Act out the mini-drama.
4. Re-tell the mini-drama.

OBSERVATION SHEET

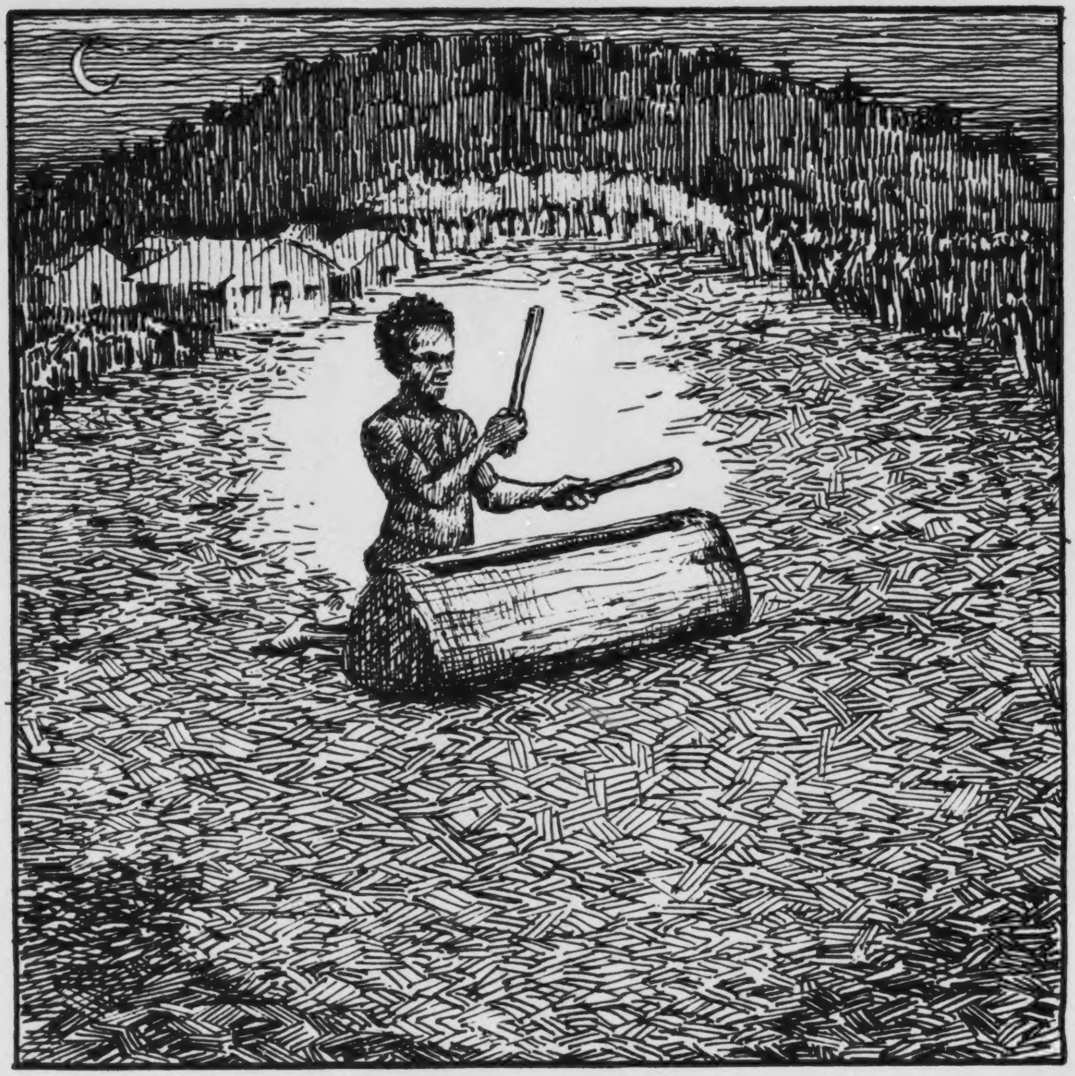
Activity	Participant(s)	Time	Place

Richad: Nogud olketa pipol i herem nao. Olketa i kam.

Gloria: O, yu no mekem big wan tumas olsem.

(Noise of drum beating.)

Olo Man: Hem nao desfala saon blong desfala o'o ia nao taem yu sendem nius fo talem pipol taem spesal man hem kam. Yumi no sesendem olobaot olketa pikinini bat yumi bibitim nomoa haf stik mitufala i wawakem ia. Evriwan herem kam hom nao.



SOME SOLOMON ISLAND VALUES

Lesson Forty-Two

Objective: At the end of this lesson, you should be able to discuss with your Solomon Island friends their ideas and values and how they differ from your own.

Classroom Activities:

1. Listen to your teacher read the poem and discuss parts you don't understand.
2. Read the poem to yourself.
3. Read the poem aloud.
4. Paraphrase the poem, sentence by sentence.
5. With the other members of your class, agree on the main theme of the poem.
6. By yourself, fill in the rank order questionnaire in this lesson.
7. Compare the results with those of your friends.

Evaluation Activity: This evening, have one of your Solomon Island friends fill in the questionnaire. Compare his/her answers to your own and discuss the differences. Remember there are no right or wrong answers.

Follow-up Activity: Spend at least one day "tuned in to" comments people make about change, progress, and the good old days. Do people always feel that progress is good? What kind of things do you hear the older people regretting the loss of? What kinds of things do they express pleasure about having now that they didn't have in earlier years? What kinds of things do the younger generations hope to have in the future that they don't have now? Do they look back on things in the past with a sense of nostalgia or loss? What kinds of things? Record your observations in your journal.

Cultural Note:

The poems in this lesson are written in the orthography in which they appeared in Some Modern Poetry of the Solomon Islands (Albert Wendt, ed. 1975. Suva, Fiji: Mana Publications). By now, however, you should be familiar enough with the language so that the different orthography shouldn't confuse you too much. If you find it difficult to read silently, read it aloud first.

SAMFALA TINGTING BLONG OLKETA PIPOL LONG SOLOMON

Leson Foti Tu

Basic Material: Poem

WHITE-LAND

Wantok,
iu lukim wait-man
- emi kam ia?
Nem blong hem emi
WHITE-LAND ia.
Emi kakam bifo tu,
long taem blong oloketa
olo man i dae finis,
an long taem blong oloketa
olo blong iu-mi dis taem.
Dis taem emi kam moa fo
helepem iu,
helepem iu long salem
graon blong iu,
long salem sanbis blong iu
an long salem ples blong iu
long hem
mekem iu karem pulade seleni.
Bat waswe
long farawe taem kam
long taem WHITE-LAND
emi sidaon gut
wea nao babae iu sidaon
Long bagi?
An wantok,
iu lulukaot gut tu,
fo wanem WHITE-LAND ia
emi kakam wetem
bulake sikin tu ia.

CELESTINE KULAGOE

Translation of the Basic Material:

WHITE-LAND

Compatriot,
you see that white-man
coming?
His name is
WHITE-LAND.
He was here before too,
during our grandfather's
days
and again during our
father's times.
He is here again
to help you,
help you in selling your
land,
in selling your beach
and in selling your place
to him
so that you may have lots
of money.
But what about it
in times to come
when WHITE-LAND
is well established,
where will you be?
In the bank?
And compatriot,
keep a good look-out
for this WHITE-LAND
also comes
in black skin.

CELESTINE KULAGOE

SUPPLEMENTARY MATERIAL: Poem

DIS MAN

Dis fala man
    emi strong tumas ia.
Hemi strong winim gavman,
Hemi strong winim Praem Minista
    fo wanem hem hao emi pusum
    olketa bik man ia olobaot
    hem nao emi karem oloketa olobaot.
Hem openem maos blong oloketa
    an oloketa toktok strong.
Hemi sukam tang blong oloketa
    an oloketa toktok suiti.
Hemi openem ae blong oloketa
    an oloketa lukim pulade roti
    long progres.

Dis fala man
    emi fren blong mi ia.
Emi save bulas tumas --
    emi save werem enikaeni
Bat emi strong moa winim mi ia.
Hemi mekem mi ron olobaot long pulade ples
    lulukaotim waka
    holeholem waka
    gogo mi bon nating nao.
Man ia
emi Masta Dola ia.

CELESTINE KULAGOE

Classroom Activities: Do the same with the poem in the supplementary material as you did with the one in the basic material.

RANK ORDER QUESTIONNAIRE

Yu save siusim wanfala ansa nomoa. Olketa kwestin ia olketa i no garem wanfala gudfala ansa nomoa. Olketa evri ansa olketa i gud fo samfala pipol.

1. Long aftanun long Sarare o Sande o long fri taem, wea nao yu laek fo stap?

__________ Long sanbis.
__________ Long sikarap.
__________ Long taon.

2. Hao nao yu save lanem samting gud winim evri wei?

__________ Taem samwan talem mi hao fo duim.
__________ Taem samwan soem mi hao fo duim.
__________ Taem mi trae fo duim seleva.

3. Sapos yu man blong nara kandare, yu wande man blong wea nao?

__________ Niu Gini
__________ Fiji
__________ Niu Silan

4. Sapos mi givim $500 long yu, wanem nao yu duim weitim selen ia?

__________ Putim go long beng.
__________ Givim long olketa wantok blong mi.
__________ Peim samting fo mi seleva.

5. Wea nao yu laek fo stap?

__________ Long ples blong yu.
__________ Long Honiara.
__________ Long narafala distrik.

6. Hu nao yu laek fo marit? Wanfala man o mere hu hem i:

__________ Smat.
__________ Naes bola.
__________ Kaen.

7. Wanem nao yu laek winim nara tufala?

__________ Stap seleva.
__________ Stap weitim olketa wantok blong mi.
__________ Stap weitim waef o hasban o tu o trifala gud fren blong mi nomoa.

8. Watkaen waka nao yu laek fo duim winim narafala?

__________ Hadfala an dotifala waka long $120 long wanfala mans.
__________ Klinfala, isifala waka long $80 long wanfala mans.
__________ Isifala bat dotifala waka long $100 long wanfala mans.

9. Wanem nao yu wandem seleni fo?

__________ Fo peim olketa kaikai an kaliko.
__________ Fo wokabaot long taon an long nara aelan.
__________ Fo mekem nara man tingting hevi long mi.

10. Long fri taem blong yu, wanem nao yu laek fo duim winim narawan?

__________ Wakem basket, kaving o samting olsem.
__________ Plei gita.
__________ Stori weitim fren an kaikaim bitalnat.

11. Wanem nao problem long Solomon hem i big winim narawan?

__________ "Sasesan muvmen" long Westan Distrik.
__________ Olketa transpot an komiunikesan no fitim.
__________ Tumas pikinini olketa i bon evri yia.

12. Watkaen waka nao yu laek fo duim winim narawan?

__________ Ona long smolfala stoa.
__________ Wakaman long bigfala kambani.
__________ Wakaman long smolfala stoa.

13. Wea nao yu laek fo visitim winim narawan?

__________ Japan
__________ Astrelia
__________ Iurop

14. Wea nao yu no laek fo stap?

__________ Long Honiara.
__________ Long nara distrik hem fa tumas from ples blong mi.
__________ Long narafala kandere.

15. Wanem nao nogud winim evriwan fo pikinini blong yu?

__________ Hem i babule bifoa taem hem i marit.
__________ Hem i marit weitim man hu hem i mekem pikinini blong yu no hapi.
__________ Hem i no save garem pikinini.